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A MAGAZINE OF DEFINITE PROGRESS AND VIRILE OPTIMISM IN RELIGION

"Speak unto this people that they go forward"

NOVEMBER 1911

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The Unitarian Advance

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THE PUBLISHERS.

The Unitarian Advance

Formerly The Unitarian *Established 1906* *Old Number, Vol. VI, No. 11*

VOLUME II (NEW SERIES) NOVEMBER, 1911 NUMBER 3

"THE Men and Religion Forward Movement" has an exhilerating sound. It ought to prove a prodigiously profitable enterprise. Surely the ideal is superb. Religion must prove itself manly; it must get at virile motives; it must do things masculine in order to "make good" in the Twentieth Century. And if, as a contributor says elsewhere, the significant purpose of this enterprise is not to do things for men and boys, but to do something for religion with men and boys, the focus of motive is well set. The movement has at any rate the most comprehensive sort of organization and the most rational method of advertising. And it starts out well. It is not to be a matter of noisy revivals or flash-light sensationalisms; and it involves a method of hearty "togetherness" amongst the different denominations that is of itself significant. Even Unitarians are invited in many communities to participate in a program of concerted activity.

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ONE has to admit that our laymen are sometimes at a loss to know quite what to do with themselves in these concerts of religious activity. On the face of it the movement looks to be our sort of thing,—straightforward, practical, ethically focussed and sanely visualized. Says Prof. Rauschenbusch in a most excellent foreword to *The Congregationalist's* "Men and Religion Issue" of September 23rd (which puts the portrait of President Taft on its title page and features an interview with that distinguished Unitarian layman on this subject): "The leaders of this movement have had the courage and statesmanship to make the social message of Christianity part of its evangelism. That message has been slowly forming and maturing in the heart of the church in recent years. Now it is to be tried out before the whole nation in a movement that is to speak to the heart of employers and employees alike, and call both to repentance for the sinfulness of our economic relations. The people think they know pretty well what the church has to say on Missions and Bible study. But what will it dare to say on the terrible tangle of the labor question? That will be the storm centre of the movement. Pray for the grace of God on those who are to deal with it. If they fail in prudence, they may run the movement on the rocks. If they fail in courage, they will certainly beach it on the mud-flats of indifference and contempt."

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NOW this sounds pre-eminently like our sort of talk. The more vital question is, of course, whether the thing done shall be as broad and practically efficient as these words indicate. Perhaps, so far as we are concerned, the most vital question of all may be, in a nation-wide adventure of a "Men and Religion Forward Movement," shall it turn out that Unitarian laymen prove to have no enthusiasms to share, and no efficiencies to contribute, to correlate with what is going on about them, but let the whole enterprise sweep by, with a supercilious smile of scorn or a self-centred inertia of contemptuous indifference? We sincerely hope that this will not be the attitude of any of our people; but one has to admit that Unitarian laymen (who are in many respects the very best and most sensible men that ever lived) are of all men most difficult to arouse to productive zeal for the work and spirit of organized religion. Which is the greater pity, because they are the men who most insistently demand that religion be practical and businesslike. Here is their chance to make good for their ideal: and we predict that they will not fail before its challenge.

PROF. RAUSCHENBUSCH'S words give emphasis to one fact which our laymen ought to heed. They have heard much in our own denominational circles about "Social Justice," and the concern of the church in industrial and sociological questions. Some of them have listened to these things with much impatience, thinking no doubt, that all this outcry is but the personal idiocyncrasy of a few rash zealots within our own ranks. Of course the fact is that the outcry for "social justice" is not in the least a "local tempest." It is something that is astir in every religious denomination today. Indeed the Unitarians are a little laggard in "catching the step" which other bodies about us have been setting us for some time past. In his contribution to his department on "The Church and Social Justice" last month Mr. Holmes very helpfully calls attention to what other denominations are doing in this direction; and now if Prof. Rauschenbusch is right, a large part of the significance of a nation wide concert of activity for "Men and Religion" centres in this very thing. That ought to interest us.

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"THE sympathy of America will be on the side of Italy" declares a New York evening newspaper in commenting on the Turko-Italian war:—because Italy stands for "intelligence and civilization," and Turkey for "barbarism." Well, now! What is "civilization," and what is "barbarism," any way? The act of Italy in seizing Tripoli is a pure case of brigandage, beyond all dispute. It is a case of the strong snatching something from the hands of the weak, because there is no one to hinder. According to old fashioned notions that is essentially barbaric:—it is the law of the jungle not of the civilized community. And on all hands this is recognized: but why is there no one to hinder? Clearly the essential principles of international comity have been outraged here: but what other nation can say a word? They are all shocked: but they have all had a hand in the same sort of "barbarism" too recently to be in place to protest; and so "Peace" again goes by default. Yet all the more is a new object-lesson afforded as to the need of a more rational policy and method of international comity and arbitration. For every war, even of insignificant range as this is likely to be, involves grave hazards for all the world's comfort and prosperity. In municipal affairs who could imagine a state of things wherein a strong ruffian could loot a weak victim in broad daylight, and no by-stander feel called upon to interfere, because of the "delicacy of neighborly relationship!" Yet so the nations of the earth stand placidly about, impotent to interfere for the interests of international fair play—because of the "delicacy of international relationships." Some time the nations of the world will know what fools they are!

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THE NEW YORK State legislature of 1911 has finally adjourned. Who grieves? It has broken nearly all records by its length of days and depths of abysmal stupidity. Any meditation upon its death will be clear from suspicion of political partizanship because the issues which separate our national political parties are in nowise affected by the history of its amazing career. The concerns of high-tariff or low-tariff, of reciprocity or free trade, of "progressive" policies or "reactionary" policies as usually defined, of "new nationalism" of "new democracy" as involved in the political agitations astir in other parts of the country have nothing whatsoever to do with this particular case. We have here simply an interesting, if disconsolate, object lesson of divers forms of mischief which lie deep beneath the cleavage lines of all political parties yet concerning the fate of all; an object lesson which brings acutely to focus the issues which may make political duty become a burning concern of vital religion and dynamic idealism. Therefore we make one comment.

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THE legislature of 1911 came into being as the result of an overwhelming impulse of dissatisfaction with things that had been. Certain scandals had been ventilated at Albany which disgusted all respectable citizens. Certain tendencies seemed also to be growing in national fields of politics which were unsatisfac-

tory to many men belonging to the then dominant party. Something else was vehemently wanted—and this is what came. Of course "this" is not what was wanted by any respectable voter in New York. Every decent man realizes that. But why does it come about that this was the only available alternative to what had been? There is the significant question for reformers and idealists to deal with. Why as the result of a great wave of moral indignation and reform aspiration should "this" have come to pass? "This," remember is an assemblage of the people's representatives, of the largest, wealthiest, and potentially the most progressive state in the Union—the *Empire State*. And these "people's representatives" represented, (so far as the responsible party was concerned) solely a single political spoilsman of low breeding from New York City:—Commander-in-Chief, Major Domo, Imperator, Boss—(which *is* the proper designation?) of that unique political organization identified throughout the world with unblushing unscrupulousness of "commercial politics," and pretending for itself to be none other. Tammany Hall is never ashamed of itself and never descends to hypocricy. Such is the final resort of "representative government," so far as this state is concerned: such the method of the will of the majority, aroused to a vehement protest of reform against evils that have been!

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OF course it is situations like this which have brought about the eager demands for such "new-fangled notions of reform" as Direct Nominations, Initiative and Referendum, the Recall and other expedients which in effect encroach upon the old-time sanctities of "representative government." At the heart of most of the agitations now rife in reform circles, more or less unconscious perhaps, but none the less sharply defined, lies the issue between "democracy" and "representativism" in government: a larger confidence in the virtue of the direct application of personal conscience and individual responsibility to public concerns, as against the old-time prudences of delegated responsibilities. There is much to be said on either side and we hold no brief for either. We do hold brief, however, for the Unitarian ideal of the inherent reliability of human nature as a whole: and the more essential Unitarian *demand* that whether governments be direct or representative, the primal responsibility of every man to be "his own man,"—*all there* with reason, conscience, and earnest zeal alert for the vital issues that are astir;—the primal responsibility of every man to be sovereignly concerned in the affairs of the state, is one not to be vacated on any theory—it is the saving factor in any theory. Which means of course that the only salvation for democracy is the religion of democracy—which is a very Unitarian thing indeed.

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"THE Right and Wrong of Baseball" is the title of a recent magazine article written by a man "high up" in baseball circles. It makes most dismal reading. There is no denying the fact that a nation's sports have a vast concern in a nation's ethical ideals. The growing boy's interest in the "National Game" is raw, genuine and primeval; and it involves idealisms. And when the grand-stand and the "bleachers" are crowded at every game (as never churches, and rarely theatres even are crowded) with a raging throng of enthusiasts eager and nerve-raw, every man is a boy, and susceptible to primeval impulses. Now here we are told "by one who knows," that the Nation's Great Game is a thing not on the square. It is an issue not of brawn, and not of pluck and valor even: but it is an issue of "wits": which in last analysis is explained to mean, an issue of cleverness at doing unfair things without getting caught. Every home-field, we are told is "fixed" to the advantage of the home team; the back-ground of the pitcher is cleverly contrived to make mischief for the visiting batsman; players are expected to hinder opposing base-runners in ways forbidden by the rules (because unfair), the skill of the game being to break rules in such fashion that the umpire wont detect it. Indeed one of the fine arts of the game is to distract the umpire's attention at one point that he shall not see the "clever unfairness" which is perpetrated at another.

NOW this is depressing. We believe in the Great American Game—and we enjoy it immensely. We believe in the men who play the game, and the men who throng grand-stands and "bleachers" to watch; very much do we believe in the boys who want to see the evening papers "for the score"—first. We are sure that in all this there may be much saving health for an adolescent nation: it is not without its ethical tonic, it counts for idealisms. We even yield to the inevitable, and admit that the game must be "commercialized" to a degree in order to meet the conditions of the times. But if to commercialize sports means to make them crooked then does the mischief come in which strikes straight to the vitals of a people's moral ideals. A generation that is growing into a habit of accepted "unsportsmanship" in its public pastimes is in a bad way. Is Mr. Fullerton correct in his statements? Do American men who take honest enjoyment in wholesome sport stand for that sort of thing? Does anybody raise effectual protest anywhere? Or are the belated Puritans right when they say that enthusiasm for sports betokens degeneracy in morals?

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THE MIDDLE STATES CONFERENCE AND ITS SECRETARY.

THE Directors of the Unitarian Conference of the Middle States and Canada at a meeting held October 9th, voted to request the Secretary of the Conference to withdraw his resignation presented in May, which was to have taken effect November 1st; and he has acceded to their request. The work of the Middle States Department presents many difficulties amid factors of much complexity; it is made up of churches filled with people of very many minds, with whom convictions are not tamely held. But we believe that the field is one of wide possibilities, and its constituency one of generous spirit, dominated essentially by the same high ideals. *We all stand together for progress and the largest measure of good-will!*

The Secretary wants to do the best things always, in the best way. Sometimes he blunders. And sometimes, perhaps, some people think that he blunders because they do not understand just what is being done, or the circumstances that limit the method of the doing. But in every case he welcomes the frank confidence of all as to their variant opinions regarding policies and methods. Indeed, we believe that straightforward and candid (if cordial) expression of approval or question as to approval, of suggestion as to new enterprises, or friendly criticism as to enterprises seemingly undertaken in the wrong way, of things apparently overlooked or neglected, of urgent tasks waiting too long to be done, of misunderstandings innocently arising at one point or another,—will do very much toward increasing the real comradeliness and efficient fellowship of service for which we all seek. The Secretary certainly invites the comradeship which shall so express itself,—as well as that generous spirit of willing service and energetic co-operation which it has been his peculiar satisfaction to receive so unstintedly in the eight years past.

NOW, THEN, ALL TOGETHER FOR THE ADVANCE; AND EVERY WORKER A FRIEND: EVERY FIELD A CHALLENGE FOR THE BEST THAT IS IN US ALL! Is not this to be the Middle States program, from this time on?

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NEW YORK UNITARIAN HEADQUARTERS.

The New York Unitarian Headquarters will hereafter be open every weekday except Saturdays and holidays, from half past nine until five, without intermission at the noon hour. Saturdays the hour of closing will be half-past twelve as heretofore.

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—It is better to help one lame dog than to waste all your powers talking about loving everybody—*The Christian Life.*

Religion's Two-Fold Practicability

By Rev. Elizabeth Padgham.
Minister of The Church of Our Father, Rutherford, N. J.

RELIGION that is not of practical value in our every-day, human living is not religion worth thinking about, —if indeed it is religion at all. For the only God we know is the God expressing himself in the world-life, and the only religion we recognize is the life of God working its way in human living, forcing man onward and upward into God-expressions.

But we know only in part, and though we may feel grateful that we know more about the demands of religion upon human life than did the men of early centuries still must we see that we cannot say "Lo here!" or "Lo there!" and find one and one only religious ideal of life working through the lives of men to one harmonious expression of the will of God.

Today one who would serve God, one who would seek to be in right relations with "that great power not himself which makes for righteousness" one who would live a life of pure religion and undefiled is torn by the unutterably perplexing question, "What is the duty laid upon man by religion today?"

"To serve God what must one do?" The answer does most insistently threaten to bring that division among members of one family that Luke puts as a prophecy in the mouth of Jesus, and to separate heart-friend from friend. For there are those who see the presence of God in human living assured only when the individual is, in quietness and peace, consciously filled with and radiating the joy-spirit of the eternal: when the individual seeks afer God if happily he may find him, —when his religious ambitions lead him in paths of gentleness and peace where he may see God face to face.

And on the other hand there are those, increasing in numbers and insistent force, who see service to God only in labor and toil, who see the presence of God in human living assured only when the individual is consciously bearing his burden of responsibility for his brother's woe and wretchedness.

Adherents of these two ways of loving God, of serving God, are becoming more and more intolerant of each other, the one fearing that the other will destroy all peace that comes when the individual through communion with God seeks to be one with the joy eternal. While the other views the one with impatient sorrow tinged with contempt, that there can be such blindness that will not see that if you love your fellow man you must lift him up out of his misery and degradation not only into spiritual peace and joy, but into material sufficiency for decent physical, humanly mental living.

These believe that not peaceful content, but *divine discontent* is the command laid by religion upon the souls of men.

Wherever one turns to consider practical religion, which is the only religion that is worth considering, wherever one turns to consider life-giving religion, he is confronted by this most insistent question,—what is the effect of religion upon the human life? What is its true expression in human terms? Peace and quiet or toil and labor, joy, or pain. Under such terminology does the 20th century present the old time problem of faith and works. Only now the aim is broader and higher. Not now as in Paul's time are we concerned for the salvation of the individual man, for we know that we shall not rise far if we seek to rise alone, that only as we clasp hands with our brothers who are traveling the same road with us may we hope at all to enter into the kingdom of God which has waited so yearningly throughout the centuries for that day when it may of a truth be said that the kingdom of heaven is come.

We are all eager to show our love to God by our love for men—but how?

The social workers,—most undeniably earnest, most yearningly religious, facing the terrible results of poverty; seeing in all its repulsiveness the stain made upon the nation's manhood and womanhood by crime, by sin and evil, by the deprivation of all that is necessary for decency and

self-respecting existence; these deeply religious souls most agonizingly stirred by a knowledge of the ravages made upon their human fellows by greed and selfishness cry out that the love for man which proves love for God can find its satisfaction only in work; it means to get out and fight these things that are stifling the very soul of man to its death, fight them with all the power and strength that there are in us. "If you love God come out," they cry, "come out and fight for your brothers that they may stand erect and live."

And if we hesitate to put our shoulders to the burden of human living in *that way,* we are oppressed by the wonder. "Are we not faithless to our God?"

But become wholly and entirely absorbed in the fight, and what happens? I don't mean theoretically, but really what happens? There is so much work to be done, there is so much evil and wrong to set right, so much sin and crime and poverty to fight before our brothers can be saved that if we dedicate our lives and strength to this way only of serving men we shall be in danger of becoming swamped in social activities, we shall be so engrossed in *doing things,* in *achieving results* which can be counted and appreciated that we shall unconsciously but inevitably stifle that most intimate communion of our souls with the divine that gives us that very strength and power that makes possible any successful issue in the battle with the things that are, that makes possible any hope for the things that ought to be.

This way of the social worker, is, I claim, a most needed service, one in which we must all join that our brothers who suffer from the oppression of environment in any form whatsoever may find relief and have the opportunity to seek life joyously and happily; it is a service that makes a most insistent appeal to every drop of humanity's mercy and justice, that there is in us; a service that calls so loudly to our very souls that we cannot get out of its hearing, that challenges our manhood and our womanhood, that tests our every right to belong to a divine humanity, so justly, that we dare not refuse to answer. All this I claim for the method of service for I believe it is the voice of God echoing in the cry the human, that it is a demand of religion laid upon the life of man,—and—yet—I see in its practical working out the threatening danger, that we shall become so engrossed in proving love for our fellow men that we shall forget that there was conditioned that other love—love for God: the danger that we shall become so satisfied by the thought that we are working for our brothers that we shall forget that it is a hard fight and a long fight that will strain our strength to its utmost, that shortly we shall be of little use to our brothers when hope, and faith and cheer leave us and the very heart of us dies.

And the tragedy happens again and again to that one who, doing the work, worshipping the God Activity, forgets to daily seek in quiet moments the Great Source of all strength and be filled with love for the All Pure, the All Holy, the All Righteous.

Somehow it doesn't work out well to so fiercely hate the wrong that we have no gentleness of spirit to love the good. Somehow hate, even if directed to righteous ends, burns up the power that there is in us and we fail to add that richness to the lives of others that was the aim of our endeavor.

The aim, that we shall shoulder the responsibility for our brothers in woe and suffering and shall labor to free them from the burden of oppression laid upon their weary backs by an unjust way of living, is a high and noble one and stirs the heart of every one who loves his fellowmen, with yearning for its successful achievement,—but the method of those who enthusiastically call to us that it is the only way of life is unwise and fraught with dangers that augur ill for the outcome; it would seem to check and weaken the very life for which it aims.

Again on the other hand, those who have felt the terrible soul oppression of constant never-ending toil and turmoil; those who realize how the soul's cries are smothered and muffled by the harsh noises of the day, those who have by experience learned how the busy world-life strives to see into how small a space the

human soul can be crushed;—those who know how heart-breakingly difficult it is to keep the unbroken consciousness of God's presence in daily living—believe that the living of the religious life is possible only when it expresses itself as quietness and peace. They believe that all that brings discontent and questioning, all that troubles the soul and dispells its joy by pain, all that makes impossible that peace that passeth all understanding drives God out of human living, for these things are the signs of His nearness, proofs to a man that the eternal has entered into his heart to abide with him forever.

To such it seems that those who are convinced that only labor and toil, that only fighting the conditions which relate themselves to the living of the masses in terms of hardship, misery and crime is living the religious life have missed the way, that they are exalting the material above the spiritual, that they are not concerned for the things that are permanent and real. They view that one who cries out with a loud voice that men shall rouse themselves and fight systems and methods, change conditions and environments that men may live, with righteous indignation tinged with horror as one who would forget God and desecrate religious living.

Right around us, every day we see men and women who take their stand on the side of one or the other of these two views of the demands which religion is making in this 20th century upon men.

We can't deny it. Sides *are* being taken; earnest hearted men and women who are seeking to do the will of God are being classed with one group or the other often times without their own consent. Is he conservative or radical, is he progressive or is he looking backwards, does he belong to the forward movement or does he champion the old-time methods; is he awake to the social demands made on the church or does he want the church to stand still, to be a mere useless figurehead in human living? Does he believe in individual salvation or social? Does he believe in the regeneration of man through change of environment or by change of heart? Does he believe the church must deal with the spiritual only, or that it must grapple with the material? With theological problems only or with the complications created by economics?

I might go on indefinitely stating questions which these two ways of serving God stir men to ask when anyone who has taken up religious work,is being discussed.

Now of a truth the religious life is lived, the demands of religion upon a man are satisfied only when both these ways are used. There is to be no compromise of the one to the other, but, how shall I say, a masterful interruption of the one by the other, like the ebb and flow of the sea—a rushing out in active strength and will,—a sinking back into the whole for renewed power and courage. To indulge in one to the exclusion of the other is life's suicide; it kills that rhythm of life that regulates the giving and receiving of the breath of life.

The active religious energy that carried people in other times into wars and crusades must be exercised. It is the great hope of mankind when men learn to direct the mighty activity against the real enemies of manhood and womanhood. Let us right royally champion all such heroes in the cause of the highest development of man.

When belief in a real personal devil was lost most of the fire and enthusiasm of the battle of right against wrong was lost, and the soldiers of the good have since gained an unenviable fame for weakness that has done much to hurt their cause. We need that old time fire and enthusiasm if we are to win. Prophets of the 20th century are again arousing it by this appeal for brotherly love to direct itself toward making living, joyous living, possible for all men.

But when the heart grows weary and oppressed in the midst of all the sorrow and woe, when the soul grows faint in its tremendous struggle to put out of human living all that is ugly and mean and sordid, all that is impure, unjust and far from righteous, when hope grows weak and gasps feebly for life—and all these things *will* happen when the deadly earnest one grapples with all that burdens the lives of his suffering brothers,—when

the brave soul is struggling for courage, struggling even to keep on loving his brother unlovely in so much, then there must be a seeking of the eternal source of strength for renewed power, then there must be a withdrawing into the silences, that in communion with the Giver of Life the spirit may be revived.

I can't see how it can be otherwise. Keep steadily, actively at it, and your soul will cry out for its own, it will cry in your lessening power to achieve, cry in the weakening of your enthusiasm, cry in the fainting of your courage and hope, cry in your wonder whether after all, you are really helping others, cry in the pain of your love.

Then if you are to work on you must seek the Father for the refreshing of your strength, the renewing of your courage. Then you must remember that if you are to be brave enough and big enough to love your brothers you must be filled with the Father's spirit of eternal, changeless love.

The great resources of life must be most everlastingly tapped that more and more life may flow into human channels. I know of nothing that will keep a man so unswervingly steady on the road which leads to humanity's heights as this conscious recognition in his soul of his kinship with the universal soul-life,—Constant communion with the great Eternal Source of Life keeps one sane and clean in living, keeps one strong and brave in living, keeps one pure and holy altogether, equipping him with that armor that alone will make right victorious over wrong.

Who ever would serve his fellow men must establish a connection between God who is the infinite source of all Purity, all Love, all Truth, all Righteousness, Justice, Goodness and Beauty and the poor world that is sick unto death for the want of these things. In the midst of activity we will withdraw into the silences to find God that we may bring more of him into human living. *For our brothers' sakes* we will yield to the Father when he would make us to lie down in green pastures, and would lead us beside the still waters. *For our brothers' sake* that our soul may be restored and we rise up in strength equipped to once more help him onward with his burden.

For the sake of our brothers' souls and for our own soul's sake we must take time to lie back on the infinite tenderness and be healed, for down in the deep of world-living we grow sick, soul-sick and can do little for any one; we have no power or strength left to love our fellow men with any efficiency,—but in quietness and peace we can get into communion with the Father and be once more enriched by his love-spirit to the carrying of that love into the world of men.

We must, in the midst of our struggling, pause to let the joy of the God-spirit rush through us and fold us round about with the strength of its courage.

You cannot give, give, everlastingly give and not receive more into your store, for you will one day be drained dry of every bit of power for good that there was in you. You can't fight, and struggle and fight and never rest in peace to gain strength, for some day you will fall by the roadside and the army will march on without you.

There must be a center of balance where one withdraws and becomes conscious of oneness with the Father; because filled with love and joy and peace. And then what happens? He rests there not in sheer laziness, not that he may be refreshed for his own soul's pleasure but that he may have more of peace, more of joy to carry into the world-life for its healing; that he may help men to see that the God-life can be lived by common everyday men; he rests on the Eternal that he may carry God into human living. *God in life.*

That is what we must have. God active, God energetic, God powerful. God working through men to uplift and help men, to send sweetness and light into the world-life. To make this possible we must go to God and strengthen faith,—faith that God is—faith that in men, men dwarfed and stunted, poor, misshapen, ugly humans, even in them man-glorified waits to be revealed.

Pray God that while we work earnestly and yearningly for our brothers, while we strain with all the power that there is

in us to help our brothers bear their burdens, we shall not forget to love God consciously, to seek him in quietness and peace, that we may grow strong to hasten the day when on no man's shoulder shall there lie an unjust burden, on no man's heart shall there press an unnecessary sorrow.

"THE MEN AND RELIGION FORWARD MOVEMENT."

By Eugene M. Camp,

Of the New York Church News Association.

THE Men and Religion Forward Movement started its series of eight-day institutes with Minneapolis on October 2 and expects to continue them up to May, 1912. Seventy-six cities will have the institutes with the principal speakers, and one hundred and fifteen to twenty cities and towns will have them with auxiliary speakers. These will be within the United States. About seventy-five additional institutes will be held in Canada. Up to the Christmas holidays two and three institutes will be held on the same eight days; from January to May, with rare interruptions, four simultaneous ones will be held. Every part of the countries named will have them.

In this Movement are the International Y. M. C. A., with Associations in all cities and towns co-operating, the International Sunday School Association, the Gideons, composed of Christian traveling salesmen, and eight Brotherhoods in as many religious bodies, from the oldest, the Brotherhood of St. Andrew in the Episcopal Church, to the youngest, the Otterbein, in the United Brethren Church. Essentially the Brotherhoods are engaged in spiritual work, rather than missionary or educational, and it is the spiritual department of the Y. M. C. A. that engaged.

Nearly a year ago there was formed a committee of laymen, chiefly business men of wealth and social position. This committee contains the names of ninety-seven men, who represent American and Canadian cities. It is responsible for finances and most of the literature, and it selects the conductors of the campaign and the instructors at the institutes. In each city wherein institutes are held there is a Committee of One Hundred, always laymen, and these men are pledged, not merely to secure attendance of men upon the eight day institute in their cities, but to give one year to the ambitions and aims of the Movement, doing so especially in their respective cities, and becoming responsible for institutes in tributary cities provided they belong to committees in the strategic centres.

The aims of the Movement are educational, evangelistic, and social, the last named aim referring to social service. Teaching the Bible, and missions comes under the first head. Holding outdoor, shop, tent and other meetings, with professional evangelists, comes under the second head. And expert instruction on the labor, the civic, the child welfare and public moral questions comes under the last one. The sum of all is to get into the heads and hearts of men and boys more old fasihoned religion, and having done so to provide owners of those heads and hearts with inspiration and information sufficient to make them workers. The Movement aims not so much to do something for men and boys of America and Canada as to do something with them.

The method of the Movement is the selection of experts in evangelism, Bible study, missions, social service, boys' work, three and four of each, form them into teams or faculties of six or seven each, and send them from place to place, eight days at a place. All possible responsibility for the success of each eight day institute is put upon the local committee. Very elaborate studies of religions, moral, social, boys, temperance, health, public school and other conditions are made of every part of the country, and results of these studies are furnished in chart form to the institute instructors and to the local committees. Careful studies are also made of successful plans in or out of the Movement, and a conservation committee will, after all is over, publish these plans as helps to others.

At the head of the general committee is Mr. James G. Cannon, the New York banker. At the head of details is Mr. Fred B. Smith of the Y. M. C. A. and he has as first assistant Mr. Fayette L. Thompson, a Chicago Methodist.

Our Reasonable Expectation

By W. Hanson Pulsford.

Minister of the First Unitarian Church of Chicago.

TO awaken and foster the reasonable expectation that we, whatever circumstances come, may indeed realize the life value which is inherent in us, seems to me to be the office of all genuine religion. I do not know anything about the attaining of the far-off, hereafter heaven; I do not know anything of high worth that I trace back to any of the variously divergent patented plans of salvation. I know too little about the nature of God to concern myself much with the fashioning of life in accordance with that which he is stated to have specially revealed. To me, religion just means learning, not only to expect reasonably, but not to fail to expect, that which is sumpremely our own, that this environment of ours, with all its tangle and difficulty and perplexity, with its buffeting and storm, its laughter and its tragedy, is just the set of conditions through which men have climbed and are climbing and shall climb toward the experience of what is somehow latent in every man.

That undiscovered life is just God. God for us is the life-power which lies sleeping in our hearts. You *have* to fashion God in your own image. Within me lies not only all the stored experience of the past which set me here, but all the teeming promise of the future which looms ahead. No man has ever been so good but that the infinite good lay beyond. No man has ever discovered such high quality in his living but that vaster quality lay on the road before him.

Life for you and me is just setting ourselves steadfastly and resolutely to discover that happiness lies in ourselves; that what circumstances mean to you lies with you; that what we call good fortune is sometimes ill fortune, and is always ill fortune to an ill man; and that what we call ill fortune is sometimes good fortune, good fortune always to a man who is on the quest of discovering what in him lies. To live life resolutely, unafraid, with high aims, to know always within himself the citadel of his own soul, where he can link himself on with the unmeasured quiet and serenity, the resolute strength and splendid wealth of this life of God, from which we come, to which we pass, the discovery of that within ourselves is the only thing that counts.

Now, that is a reasonable expectation. There is no expectation so reasonable. I know little about anything else. Shall I, if I turn my best efforts to it, be a wealthy man before I die? Shall I, if I only set myself to it, be able to retain my friends —the best and noblest—beside me to the end of the way? I do not know. Can I compass the happier circumstances of which I dream, if I set my brain and will on the attainment? I know not. Perhaps I can. I shall try.

Clear of all that uncertainty lies this other thing, that however it may be with these, I myself, with the years, shall grow strong, deep of heart, able to endure, finding out, as I travel, how great is this inner heritage; learning that "I myself am good fortune," and that just this chaos of chance and change which day by day I have to face, is the very road by which I shall come home at last to myself, and find out that God is no mere empty name for a theological entity, but is that which, within, grows as I seek it to grow; which looms ever ahead of me as the understanding and meaning and power of that life which is my life, which I can indeed make my own in the conviction that no man ever really sought it in vain.

It was of that that the great teacher said, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." Whatever else comes or fails to come, this, at any rate, is certain, that, as you seek it, you yourself may come to yourself, may grow into that largeness and depth and quality of soul which is your very own, and at the end of the journey, whether it be thunder

scarred, or filled with laughter and sunshine, you may know that you have really lived. Life has been great. I have traveled the road, not as a fool, nor as a child, but as a man; as a man who, within himself, was determined to discover something of that high quality of which I dream when I let the thought of God enter into my heart and know it is as the vision of the noblest of my own life.

That, in quietest, sanest hours, is the wise man's reasonable expectation, and behind it lies the power and the promise of the eternal.

MY SEA OF HILLS

By Gwynn Myrick.

There spreads my sea of hills,
Billow o'er billow rising exultant,—
Crowding on one another, leaping to touch the sky,—
Bathed ever in their distance-haze of blue,—tone-colored as the sea,
Yet oh, so still!

It is as though, long ages past, a mighty passion of exceeding joy
Swept o'er the land as tides sweep o'er the ocean,
Till solid earth broke into surge of joyance,
Danced as the waves and laughed as mighty breakers,—
Rash, tumultuous, restless, passion-eager:
—Then, all at once, God spoke:
And from His Heaven breathed the hush eternal!—
Yet the waves fell not back, and the surge of joy relapsed not;
But, dashing to the sky, the exultant leap was fixed,—
Earth's aspiration stands forever,—steadfast:
Lo, these splendid hills!

Ah, but this soul of mine!
This human soul of mine, up-leaping, down-falling, rash, eager, impetuous,
Lashing with wild ambitions, high impulses, daring hopes, yearning aspirations,
Restless as the sea, the passionate sea,—
(That sea of hushless Voice whose splendid rage
Was my strange joy a month agone!)
Up with a noble surge, titanic, heaved the vast sea-urgance,
Mountainlike, (and soul-like!)—then the splendor of the crown of spray,
The thunderous shout, majestic crash of breaking,—
And then,—ah, then—the downfall: levelling to strange calmness,
Yawning abyss of the retreating tide, dismayful,—
Then again, and again,—and again!—fresh glory of surge,
Mountainlike, (and soul-like!)—rising, falling, restless, never silent,—
Such is the ocean's madness;
Such, O my soul, thy restless aspiration!

God,—out of Thy Heaven speak forth!
Out of Thy Heaven breathe thy strange hush eternal!
That restless passion in my soul lift to a tideless glory;
That yearning leap of spirit heavenward in the climb of prayer
Never fall back, but with the hush of heaven
Triumphant in thy holy peace, with mountain-joy achieving,
Stand as these glorious hills,—forever steadfast!

The Modern Church and Social Justice

Conducted by REV. JOHN HAYNES HOLMES.

Reports of the Chicago and Minneapolis Vice Commissions.

THE present year has seen the publication, within three months of one another, of two of the greatest contributions to the literature of the Social Evil which have ever been produced. I refer to the Report of the Vice Commission of Chicago, which appeared in April last, in the form of a large volume of 399 pages, and which is now in its third large edition; and to the Report of the Vice Commission of Minneapolis, which appeared in July last, in a smaller volume of 134 pages. Both Reports emanate from bodies which were appointed and financially supported by their respective city governments, and the members of which comprised lawyers, ministers, judges, social workers, and business men of the very highest character; both Reports are based upon prolonged, remorseless and most exhaustive investigations, which were confined largely to local conditions, but in both cases were extended with more or less thoroughness to other important communities in this country and abroad; and both Reports point to specific remedies for the evils laid bare which are remarkable for their definite and sweeping character. It goes without saying that these Reports constitute an addition to the rapidly growing literature on the modern social question of inestimable value. They cover their one particular field in such a manner that they may be said to supersede all previous publications on the subject; and it is certain that they will long stand, in the general field of sociological inquiry, as models of procedure.

The two Reports, taken together, although they cover the same ground and aim at the same end, supplement one another to a remarkable degree. The Chicago Report, as its title page expressly declares, is primarily "a study of conditions,"—and one of wellnigh unexampled thoroughness and vividness. Ten thousand dollars were expended by the Commission in this work. Seven expert and trained investigators, under the supervision of a general director of great efficiency and wide experience, were kept in the field day and night for over a year. Frequent conferences were held with various organizations and citizens interested in, and informed upon, the problem. Court records for many years back, "showing the disposition of cases which relate to the Social Evil"—"were examined most thoroughly." The Police Department of the city worked hand in hand with the Commission, and opened up hitherto unknown and unexplored sources of information. All previous investigations were covered, and extensive correspondence conducted with city authorities in all parts of the world. As a result, we have in this Report an array of facts which for abundance, accuracy, and definiteness I have never seen equalled anywhere. Here are lists of hundreds of houses of ill-fame, with the names and ages of inmates, and exact description of the general conditions as regards earnings and expenditure, consumption of liquor, relations with the police, etc., etc. Here are interviews with scores of girls, giving the history of their careers, and the present routine of their daily lives. Here are pictures of the sordid scenes in the back-rooms of the saloon, and in the madam's parlor. Here are exact descriptions of what happened on certain corners of certain streets night after night for a month or more at a time. Here are lists of the real estate agents who are willing to rent houses or flats for immoral purposes, with the prices asked and the conditions imposed. Here is a study of the profits from prostitution, which, with its elaborate array of figures, reads like a commercial ledger. Here are detailed, through the recorded experiences of investigators, the prevailing conditions in dance halls, public parks, lake steamers, employment agencies, railroad stations, etc., which reveal the sources of supply in this miserable business. Here are

tables showing the exact facts in regard to saloons, hotels, assignation houses, manicure parlors, Turkish baths, in various parts of the city; pictures of messenger boys found in the restricted districts; specimen letters and telegrams which have passed between procurers; and even the facsimile of the "page of an account book used by a madam of a house in giving credit to inmates for services rendered." Here, in a word, is the hideous cancer laid bare in all its loathsome ugliness and foulness. Here is a picture drawn to the life in every line and angle of hideous reality. Here is the monster of sex perversion dragged from the pit of hell and exposed to the light of day. Here is the "lid," which has hitherto hidden this abomination of desolation, ripped off without apology or fear. It is in this work of discovery that the Chicago Commission performs its chief service. The Report has an admirable chapter on "Rescue and Reform," and its "Recommendations" are so detailed and abundant as to cover 14 pages; but everything else, after all, must frankly be said to pale before the remorseless exposure of "things as they are."

The Minneapolis Report is valuable in quite a different way. Stating frankly that it could add nothing to the Chicago body's diagnosis of the evil and presentation of facts, it contents itself with a comparatively brief survey of local conditions, and then passes directly to an elaborate discussion of the policy to be pursued in fighting the evil. Three methods of procedure are debated *pro* and *con*—(1) the legalization of prostitution, (2) the toleration of illegal prostitution, with segregation under police direction, and (3) the absolute suppression of prostitution. All possible light from experience and expert opinion in Minneapolis and elsewhere is shed upon these three proposals—every argument is given due weight—and the general conclusion reached, only after the most exhaustive consideration of every possible aspect of the situation. If the Chicago Report is unexampled as a statement of fact, the Minneapolis Report is similarly unexampled as a study of method; and together the two Reports embody a full-rounded treatment of the entire problem.

Some two or three important matters, in which these Reports are in full agreement, I desire to emphasize in this place.

(1). Both Reports are at one in recommending, without qualification, that the only policy for the public to pursue, in its relation to the Social Evil, is that of absolute repression. All proposals for the legalization of the business, or its quiet toleration, or its legal or illegal segregation in a restricted district, are put out of court as unworthy of serious consideration. Upon this point the thirty members of the Chicago Commission and the fifteen members of the Minneapolis Commission are agreed, without a single individual exception—a most extraordinary fact in investigations of this character. This is especially significant in the case of the Minneapolis Commission. "It may be well to state," says the Report (page 107), "that the conclusions we have reached upon the question of administrative policy are, in the case of a majority of the members, entirely different from those with which we started. The Chairman himself has yielded the theory which he held upon becoming a member of the Commission, to the overwhelming mass of evidence which he discovered against it. We all endeavored to lay aside pre-existing prejudices and to approach the work with open minds. The outcome is that we are a unit in the policy which we recommend." The Chicago Commission goes into no such lengthy discussion of policy as the Minneapolis body, but its conclusion is equally emphatic and unanimous. At the very head of its findings, it places in heavy black type, the impressive legend: "Constant and persistent repression of prostitution, the immediate method; absolute annihilation, the ultimate ideal."

It would seem as though the unanimous verdict of these two Commissions, working entirely independently of one another, and in different cities, would settle this question of method once for all. It is at least impossible to conceive where a similarly overwhelmingly array of facts and arguments in support of another policy could be found.

(2). Both Reports lay great stress upon the industrial or economic phases of the question. In studying the causes of the evil, the Reports agree, of course, that the weakness of the individual girl and the viciousness of the individual man are important factors in the situation. The Chicago Report expressly declares that "until the hearts of men are changed, we can hope for no absolute annihilation of the Social Evil" (page 27). But both Reports also agree that behind the individual are the social and industrial conditions of his environment, and that these conditions constitute the more important factor of the two. Here the testimony of the Chicago Report is of especial value. In the chapters on "Rescue and Reform" and "Sources of Supply," abundant evidence is given as to the economic phases of the problem, and anybody who can read these chapters without realizing that the social system and not the individual character is fundamentally to blame for the situation, and, as a consequence, that the general solution is to be found in the change of conditions and not in the "cure of souls," is indeed impossible of persuasion. It is sufficient here, perhaps, to quote the Commission's own treatment of this question in its "Introduction and Summary."

"The girl who has no home soon learns of 'city poverty,' all the more cruel to her because of the artificial contrasts. She quickly learns of the possibilities about her, of the joys of comfort, good food, entertainment, attractive clothes. Poverty becomes a menace and a snare. One who has not beheld the struggle or come in personal contact with the tempted soul of the underpaid girl can never realize what the poverty of the city means to her. One who has never seen her bravely fighting against such fearful odds will ever understand. A day's sickness or a week out of work are tragedies in her life. They mean trips to the pawn brokers, meagre dinners, a weakened will, often a plunge into the abyss from which she so often never escapes.

"Hundreds, if not thousands, of girls from country towns, and those born in the city but who have been thrown on their own resources, are compelled to live in cheap boarding or rooming houses on the average wage of six dollars. How do they exist on this sum? It is impossible to figure it out on a mathematical basis. If the wage were eight dollars per week, and the girl paid two and a half dollars for her room, one dollar for laundry, and sixty cents for car fare, she would have less than fifty cents left at the end of the week. That is provided she ate ten cent breakfasts, fifteen cent luncheons and twenty-five cent dinners.

"Is it any wonder that a tempted girl who receives only six dollars per week working with her hands sells her body for twenty-five dollars per week when she learns there is a demand for it and men are willing to pay the price? On the one hand her employer demands honesty, faithfulness and a 'clean and neat appearance,' and for all this he contributes from his profits an average of six dollars for every week.....In the sad life of prostitution, on the other hand, we find here the employer, demanding the surrender of her virtue, pays her an average of twenty-five dollars per week. Which employer wins the half-starved child to his side in this unequal battle?....What show has she in the competitive system that exists today?....Are flesh and blood so cheap, mental qualifications so common and honesty of so little value, that the manager of one of our big department stores feels justified in paying a high school girl, who has served nearly one year as an inspector of sales, the beggarly wage of $4.00 per week? What is the natural result of such an industrial condition? Dishonesty and immorality, not from choice, but necessity—in order to live."

The Minneapolis Commission gives no such elaborate testimony, as it was "unable to give the time and thought to this phase of the project which its importance demands." Nevertheless, its conclusion is as emphatic. It recognizes that "one does not need to go far along this line of research to reach the conviction that one of the first factors in tracing the sources of supply is the increasingly large influx of young and immature girls into industry"; (page 126), and, after a summary of what this means, states: "The fault (in such cases) plainly is not so much in the individual, it is rather the result of the industrial system. The remedy lies in large part in the reforming of the system," (page 126). It is not to be wondered at, therefore, that this Commission devotes one whole section of its "Recommendations" to "better economic conditions," and urges "a searching investigation" of this particular phase of the subject.

(3). Lastly, both Reports agree that the churches are concerned in this problem, and can do much to remedy it. Nor is it only in the work of reforming individual offenders that the Commission looks to the churches for aid. On the contrary, the Commissions are looking for immediate social changes, and it is to

the work of effecting these changes that they would have the churches, with other institutions, dedicate themselves. That the recommendations of just what the churches can do are not more specific and sweeping is perhaps one of the very few disappointing features in the Reports. But it is something at least to see that the churches are recognized as a factor in what is essentially a social problem. Nor should it be forgotten that the work of both Commissions was conducted under the leadership of clergymen—of Dr. Walter T. Sumner, Dean of the Cathedral of St. Peter and St. Paul, in Chicago, and of Dr. Marion D. Shutter, pastor of the Universalist Church of the Redeemer, in Minneapolis. Better than any words in this regard are the actual works of these clergymen upon the two Commissions. Here is a forecast, I venture to say, of the pastoral activity of the ministers of the new socialized religion of the future!

Finally, it should be pointed out, as not least among the achievements of these two Commissions, that their work has forever ended the conspiracy of silence which has for so long enshrouded this dreadful subject. "Heretofore," says the New York Evening Post, in a recent editorial, "only a few persons have dared to discuss it; the literature of the subject has been scanty and often unreliable; there were few if any places where questions arising out of it could be discussed so that one man could correct his judgment by the experience and knowledge of another. So those who ought to have grappled with this disease of society have played into the hands of the panderers by turning their backs upon it, by ignoring what was happening under their noses, and have actually tried to safeguard the youth of the country by saying nothing about it." All this is now a thing of the past. These Reports have brought this question out in the arena of public discussion for good and all. City governments may try to suppress them, and benighted United States Post Office officials may refuse their admission to the mails, but the work is done. Henceforth the question is "open for debate."

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—When is man strong, until he feels alone?—*Browning.*

A HYMN OF JUSTICE.

By John Haynes Holmes.

Almighty God, beneath whose eye
No sparrow falls in vain,
Who giveth free to high and low
The sunshine and the rain,
Amid the darkness of our days
We turn to thee for light,
And to thy will, we make appeal
For Justice and for Right.

Behold, O God, the myriad throngs
Who toil from sun to sun,
The bondmen of the forge and shaft
Whose tasks are never done;
Behold them pile, in sweat and tears,
The wealth of kingly lands,
And in their hours of patient prayer,
To thee lift empty hands.

Their eyes ne'er watch the lonely shore,
Nor rest on pastures green,
The plain and hill, and waters still,
Are all by them unseen;
The wandering sunbeams meet them not,
The breezes pass them by—
Fettered in mine and mill and slum,
They captive live and die.

For them no poet dreams his dream,
No prophet speaks his word,
The raptured song of saint and seer
Trembles and thrills unheard.
Stunned by the roar of pulsing steel,
Dust-choked and faint of breath,
Despairing, starving, naked, sick,
They hail the boon of death.

Almighty God, behold thy will
Flouted and scorned and shamed;
Behold these children of thy heart,
Burdened and robbed and maimed;
Lift high thy sword of love, and smite
The greed of power and place,
And to the least of these restore
The bounties of thy grace.

———o———

—There is no possible success without opposition as a fulcrum. Force is always aggressive, and crowds something or other.—*O. W Holmes.*

SYMPOSIUM

THE BOY SCOUT MOVEMENT:

Is it a healthful adjunct to church work, and can our churches effectively participate in it?

REV. OSCAR W. HAWES,

Minister of the Germantown, (Pa.) Unitarian Church.

The Boy Scout movement is most certainly a healthful adjunct to church work or any other kind of work dealing with boys. As to whether our churches can effectively participate in it, however, is another question the answer to which depends entirely upon the churches. In some churches there are not enough boys and that seems to end the matter, although often a good organization like this will bring and interest boys from unexpected quarters.

The present lack of boys actively interested in our Unitarian churches and Sunday-schools is a serious weakness. It is precisely this weakness, however, that the Scout movement, under proper leadership, can help overcome.

Boys today generally look upon Sunday-schools and churches as unmanly, uninteresting and unnecessary. Neither church nor Sunday-school has appealed to their chivalry, or their desire for active self expression. With our Unitarian indifference to organized religious work and with our many individual interests; lacking as we do the doctrinal appeal of the orthodox and too seldom supplying any other strong enough to take its place, our Sunday-schools appear to be a singularly difficult field for organized work with boys. But the Scout movement where it has been taken up in such congregations as I know of here at least, has been of great benefit both to the church and the boy.

The crux of the matter lies in the leadership. The test is not easy. Time and patience, ability to learn, teach and organize; all this and more is required of the leader. But with a good scoutmaster and a couple of dozen boys or more, any church can effectively participate in the scout movement.

As the need seemed greatest in my Boys' Club at Nicetown I started the Scout organization there instead of in my church with the consequence that when one of my Sunday-school boys wanted to be a scout he joined a troop in an orthodox church. The other church has benefited by this and so has the boy.

I would have been glad if circumstances had made it possible for me to have a troop in my church as well for it seems to me our Unitarian congregations are peculiarly fitted to take effective part in this movement. Its emphasis upon truth, loyalty to a high ideal, service, reverence, the love of nature, all that helps in the development of character and manliness,—this makes it essentially a movement in which we can share with advantage. It leads directly to the new knighthood which Kipling describes

Who'll sing the psalms? We, said the palms,
Ere the hot wind becalms, we'll sing the psalms.
Who lays on the sword? I, said the Sun,
Before he has done, I'll lay on the sword.
Who'll put him to proof? I, said the earth,
What ever he's worth, I'll put him to proof.

The motto "be prepared" may well come to have deep moral and religious significance. The scout law insisting upon trustworthiness, loyalty, usefulness, friendliness, courtesy, kindness, obedience, cheerfulness, courage, cleanliness and reverence, makes a good set of principles and course of education for any Sunday-school. And quite in addition to the moral qualities developed the knowledge acquired is exceedingly valuable. First aid to the injured, camp cooking, the use of the compass, the tying of knots, the training of eyes and ears, all this and more makes the scout organization of great worth to any boy. Any church effectively taking part in the movement makes a new appeal to man-

hood and becomes at once of such vital interest to the boy as to gain new value in his eyes and those of his parents.

If you can keep your head when all about you
Are losing theirs and blaming it on you;
If you can trust yourself when all men doubt you,
But make allowance for their doubting too,
If you can wait and not be tired by waiting
Or being lied about, don't deal in lies,
Or being hated, don't give way to hating,
And yet don't look too good nor talk too wise,
If you can meet with triumph and disaster
And treat those two imposters just the same:
If you can fill the unforgiving minute
With sixty seconds' worth of distance run,
Yours is the Earth and everything that's in it,
And,—which is more,—you'll be a Man, my son!

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REV. MAXWELL SAVAGE,

Minister of The Church of the Messiah, Louisville, Ky.

FIRST: THE BOY SCOUT MOVEMENT. I have been a Scout master and a member of the Council here in Louisville for a year, and every month the fine significance of this work grows upon me. One has but to read over the new Scout Manual to realize what a boon it would be to this country if the contents of that book could be transferred to the average boy.

The town boy, because of surroundings, has been deprived of many opportunities for the healthful exercising of his spirit of adventure and of his manly faculties. Here is a movement which provides such opportunities, a movement which cultivates the virtues of manhood and real citizenship without introducing the fever of militarism.

I think it is the best thing which has happened to the boys of this generation and therefore the best thing happening for the men of the next generation.

SECOND: IT SHOULD BE A HEALTHFUL ADJUNCT TO CHURCH WORK. From my own experience I know that the boys of my small troop are loyal to each other, the troop and the church. In fact I cannot see why this question should be asked for anything which is serious and dignified and has for its object the training of boys to "be prepared" to meet their duties must be healthful to the church to which those boys belong.

THIRD: OUR CHURCH CAN EFFECTIVELY PARTICIPATE IN IT ON ONE CONSIDERATION: that is, if somebody is willing to give time and interest to it. It does take time and interest on the part of some man or men.

Now the movement is especially adapted to churches in towns and cities not too large, for, from such the boys can easily get into the fields and woods.

And yet there is much in the Manual for boys in large cities to acquire and use for their benefit in moral and physical development. The work and play it requires will appeal to and fascinate and interest the boy in the large city and he will *make* opportunity to advance himself from a "tenderfoot" to a First Class Scout. Until you have seen the results you cannot realize what that advance means to a boy in the development of his better qualities.

This is a large and serious movement. The boys are ready for it and more than eager. The difficulty is to find the "grown-ups" willing and able to give time enough.

So I end by saying that if a church has the man or men ready to form and carry on a troop then it can effectively participate in this movement, and should.

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REV. K. E. EVANS,

Minister of "Spring Garden" Unitarian Church, Philadelphia, Pa.

To your question what answer is there but—"Yes. Most certainly—at least if we are to have the 'modern church,'—or any church worth having. Indeed unless our ministers one and all promptly don khaki and spend their week days giving scout talks to the kindergarten we are doomed to denominational decrepitude."

Unfortunately, Mr. Editor, I doubt whether even the substitution of Seton-Thompson (or is it Thompson-Seton?) for Emerson will save us.

I am open, however, to conviction. I first became acquainted with the movement two years ago, when during my recovery from a vacation I perused Baden-Powell's "Scouting for Boys." Some of its suggestions I thought very valuable, especially his recipe for 'clean hands.' Any scheme which will lead a boy to wash his hands deserves the endorsement of the A. U. A. Nor, personally a lover of outdoor life, am I averse to having the boys trained in woodcraft, (the kind which uses a saw-horse), or taught to find their way home from school by the shortest possible route—or instructed in the sign language for use in times of sickness. These features of the scout movement, quite atone, in my mind, for its possible militarestic tendencies—and should commend it to the most peace-loving Quaker. But alas! will it last? Will the boy scouts of today transmit such acquired characteristics as clean hands—and an ability to find the grocery store on an afternoon when a game is going on—to their children's children? I confess, I have feared the movement was ephemeral—a *useful fad*—but soon over. For that reason perhaps, I have been inclined to leave to each individual clergyman and church the answering of the question you raise.

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Rev. Frederic J. Gauld.

Minister of the First Congregational Society in Leominster, Mass.

The Boy Scout movement is doing some of the things which the churches would like to do for boys. If I mention a few of the elements of character in which a scout is trained it will be obvious that these are the very qualities which the churches wish to develop. The scout is taught to be reverent toward God and his superiors; to be loyal to all who are in authority over him; to be chivalrous to those who are weaker than himself, to be helpful to the needy, and to be a friend to animals. He is taught to co-operate with all scouts as brothers, thereby learning the value of team-work, an excellent training for brotherhood and citizenship. Among virtues which should, perhaps, be placed first, and not last, the scout is taught that his honor must be kept bright, that his word must be clean and true, that he can be trusted. He is helped to self-respect and self-reliance. The keenest individualism and the warmest spirit of brotherhood are trained together.

Surely these are things which the church would like to promote. The church should gladly welcome as an ally an organization which aims at these ends. There is nothing in the boy scout movement which in any way interferes with the authority or influence of the church over the boy; there is nothing in the ideals or methods of the movement which should cause the churches to feel distrust.

The movement can be adopted in the churches with great gain to the grip and influence which they may have upon the boy. A great part of scout life is out of doors. There the boy is afforded the wholesome activity, in a great variety of forms, under wise leadership, which is necessary to build up his body and mind during the formative, but dangerous years of adolescence. The church leader who accompanies the scouts on their tramps, in nature study, in sports, in camp, in all the out-door life so dear to the boy, is sure to gain an influence over the boy. In the varied life of the scout he will find abundant opportunity to make practical application of the teaching of church and Sunday-school.

When the scout troop is formed under the patronage of the church it helps to keep the scouts in the membership of the school and under the influence of the church. Wherever the church does something for the wholesome pleasure of its young people the young people are much more likely to show loyalty to the church than when their pleasures are a matter of apparent indifference to the church.

The Sunday-school can exercise a more effective discipline over the boy who is a scout. He prizes his membership in the scouts and will be much more likely to conform to the school regulations when he knows that lawlessness

may mean suspension, or dismissal, from the scouts. If the superintendent, or teacher, has entered into the out-door life of the scouts he will have a much stronger grip on the boy in the school, a much larger influence over him.

That the church and Sunday-school do benefit through the organization of the boy scouts within the church I have demonstrated to my satisfaction after a year's experience with a troop of scouts in the Leominster church.

The happy, sane, and wholesome development of the boy under the influence of the scout movement should be sufficient to interest the churches deeply in the work which it is doing and to lead to its adoption wherever men are forthcoming to guide and direct.

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REV. H. C. MCDOUGALL,

Minister of the Unitarian Church in Franklin, N. H.

I know almost nothing of the practical working of the Boy Scout movement; but I see no reason why it might not be made a wholesome feature of church life by such pastors or workers as have a gift for that sort of activity. The gang spirit that dwells in all boys can be made use of for united effort for good as well as for bad things. Boys need sympathetic leadership to put their superfluous energies into channels of usefulness instead of working it off in mischief as they do so many times from sheer lack of anything good to do. The movement has been condemned in some quarters because it has been suspected of being a creator of military spirit and a feeder for the army; but in America military life is such a trifling element of our being that boys may learn to march in companies, get a soldierly bearing, learn to obey orders and absorb a thousand of the wholesome qualities of a soldier's life without ever having a dream of blood-thirstiness or the glory or the havoc of war.

The boy spirit ought to be provided with some wholesome outlet and the scout movement properly handled can be made a means of educating and training some of the boys' most valuable qualities which have heretofore run too largely to waste. We may cultivate courage, endurance, obedience to orders, and the splendid discipline of soldierly life here in America without in the least letting militarism get the better of us. I am a strong advocate of peace, but I am not yet ready to abandon the use of the letters w, a and r because they spell war; they have other excellent uses. So, too, I believe our boys can safely cultivate the spirit of daring, the spirit of team work, the qualities of the soldier without, in America, being carried into the evils of the military spirit.

The investigations of our juvenile courts have shown us the seamy side of the gang spirit in boys; but there is another side which the Boy Scout movement may cultivate to splendid advantage for the boys and for the country. Let it be done judiciously and with the distinct purpose of keeping the military spirit out and the spirit of brave, united helpfulness in and there remains a capital field for those whose talent can work that way.

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THE CALL.

BY KATE LOUISE BROWN.

Dear Master, we have heard thee
In all the plaintive cry
That mounts from earth's sad children,
Our happier dwellings nigh;
Great Leader, we would listen
And answer to that moan,
Our feet be swift for service,
Our hands be as thine own.

Dear Master, we have seen thee,
In all earth's want and woe,
Each soul has felt the message
And quick responds, "I go!"
My strength is but the weakest
Yet still may have a part
In calling back Faith's angel
To some frail, doubting heart.

Dear Master, we have felt thee
In all earth's stress and strife;
With thee, beloved Leader
We share God's holy life;
With thee we would be faithful
To that pure inner light,
Then onward Christian soldiers,
And win the world for Right.

OUR READERS' EXCHANGE

[*We welcome to this page short communications from our readers touching any article that has been recently published in our columns, or dealing with any vital concern of our denominational activity or general religious interest. This is an "Open Court," our only insistence being that courtesy, pertinence and brevity shall be the manner of all our contributors.—EDITOR*].

A NEW CALENDAR OF HOLY DAYS.

Editor of the UNITARIAN ADVANCE:—

We of the Liberal Christian faith pride ourselves on our ability to absorb from other religious systems whatever of truth and value they possess for mankind. Thus we use many beautiful hymns and prayers of the Anglican Church, and the Communion Service, which is Catholic in source; and our ministers read from the inspired writings of other religions as they do from those of the Hebrews.

In our conservation of religious resources there is one asset which has not been thoroughly recognized nor used. That is the Roman Catholic Calendar of Saints. In its curious polytheistic way it contains many characters who represent the incarnation and exaltation of special virtues or practices. They have become patron saints of various places, sects, crafts, emergencies, or holidays, just as the minor divinities and heroes of the earlier mythologies became tutelary gods and goddesses.

We have dropped all this, but without conserving the spiritual values thus crudely expressed. The special worship, under appropriate circumstances, of these holy ones who embodied concretely the great ideals of the church was, and is, a great uplifting force for devout but simple minds in whom the same ideals in more abstract form would not arouse effective religious spirit. The ideals of Liberal Christianity in an advanced age are far different, but may we not find a way similarly to impress them on the average mind?

We have our national holidays when the exaltation of our patriotic ideals is mingled with our hero-worship of those men who embodied these ideals. Recent movements to encourage festivals, pageants, and civic revivals at such times are an attempt to make the national ideals take concrete and effective shape in the people's minds. Christmas, Thanksgiving and Easter still retain their special appeals. But these do not show forth distinctly enough the more definite and specific issues around which the fight for the larger ideals is being waged. How can this be better done than by creating new Calendars of Holy Days or holidays? —for Holy Days and holidays may still, some day, be identified on a higher plane than that of etymology.

Already many denominations, localities or congregations, in response to the common instinct for special celebration which has been satisfied too little by modern sects, have set aside certain Sundays for special purposes. Thus we have Labor Sundays, Prison Sundays, Flower Sundays, Tuberculosis Sundays, Child Labor Sundays, Hospital Sundays, Civic Sundays. On such occasions, just as prapers and collections might be devoted to special shrines, we, in more practical yet more spiritual manner consecrate our wills and our offerings to these special causes. If the analogy seem far-fetched, it is only because the times are so different: I am confident that the psychological and religious basis is the same.

Beside the national problems there are everywhere local problems which demand solutions which can be accomplished only through the working out of certain ideals. The energy which realizes such ideals is essentially a religious enthusiasm taking concrete shape; and churches can therefore do no higher service than by defining ideals more clearly in just such special celebrations. Why not have Sundays for City Planning, for State Planning, for Motherhood, for Immigration, for Poverty and Wealth, for the Negro, Woman Labor, Conservation, Schools, Children, Peace, Social Purity?

These are but random suggestions. Because every place and every year is in some way unique, each congregation should be free to set its own special days; but when all acquiesce to a nation-wide appeal for a special service, there is in the act a splendid solidarity as fine as the boasted solidarity of the Catholics.

Our social exhibits and civic festivals are fast fulfilling the analogy which the mystery plays of the medieval church afford in making still more concrete the motives of a special festival. Often a Sunday is chosen because such a demonstration is present in the city or town.

Only one thing is lacking to make these services most effective in stimulating right conduct among the mass of men and women; namely the association of special ideals with the names of the men or women whose own lives have been devoted to the causes they stand for. Such men and women, even though dead, are still leaders of religious life, for they body forth the ideals even more concretely and forcibly for simple minds than can the exhibit or the special service itself. They become models for social imitation. When our churches do this they will simply be utilizing the great social laws described by Tarde and by Carlyle, and utilized before us by the Catholic Church, and by the Japanese in their splendid ancestor-worship, from which, as from Catholic practices, we could transmute many true values. Without naming the day except by the general name of the cause it celebrates, we might yet include in the service a commemoration of the service and character of its leaders. On Prison Sunday our heroes and saints, translated to the plane of modern life, would be Dorothy Dix, Howard, Wines, the Barrowses, and faithful local workers. For Education there is Horace Mann; for the Negro there is Booker Washington; for Motherhood there is Mary of Nazareth; for Civic Spirit there are Jane Addams, and hundreds more. It is only by the stimulating of efforts for the realization of local and therefore definite and practical ideals that the religious spirit can be given its full expression in human lives devoted to a cause; and without such a local expression the higher and larger but vaguer loyalties of nation and humanity will fail of fruition.

THOMAS D. ELIOT.

Seaside, Oregon.

"AN ADEQUATE THEOLOGY."

Editor of THE UNITARIAN ADVANCE:

It is very evident that Rev. W. W. Wood possesses an adequate method, and therefore his plea is an especially strong one. But I fail to see why with an "adequate theology," an "adequate method" would not be immensely helped. And as Mr. Boynton and myself stand for the need of an "adequate theology," may I be permitted a word of explanation?

Our Unitarian theology is a modification, a softening of the Old Theology, but that theology has been discredited by science. We must have a theology resting on the same certainties as the discoveries of science. A theology to be adequate must bring us into some kind of friendly relation with the universe, must show us that human life and human aspiration were not indifferently produced and indifferently destroyed, but that human life and human aspiration, in the scheme of things, express something of its essence,—of the force, of the flame that "burns at the center of the universe."

Prof. James spoke often of the revival of interest in philosophy, but this is simply an interest in the great ultimate questions of Religion. Indeed, if we do not embrace theology in our religion, then religion is doomed. Religion without a theology, a world-theory, would be like history and literature without a philosophy—"no bloom, no form, no sequence." The religious instinct will not live without some intellectual nourishment.

St. Paul with his large religious nature would not have moved the world, without his new dogma of justification by faith.

An "adequate theology" does not mean a rehabilitation of the old dogmas—truth ever seeks a new dogmatic setting. The content in our theology must appeal to the best and most intelligent, as well as to the worst and weakest.

JAMES G. TOWNSEND.

THE MINISTRY AS A VOCATION FOR WOMEN.

THE progress of society demands the more active participation and leadership of women in religion, ethics, and philanthropy. The fact that an increasing number of thoughtful women are leaving the churches for various outside interests is due in part to their lack of opportunity in the church for serious study of religious and philosophical problems, and in part to their lack of opportunity for spiritual leadership, and for initiative in constructive service for human welfare.

We believe that this condition may be righted if more women can be encouraged to take up courses of study, including the study of systematic philanthropy, preparatory to entering the ministry, which is proven by all who have had experience, or opportunity to judge, to be one of the most fitting, useful, and beautiful avocations into which women can enter.

A league has therefore been organized to stimulate among women the study of religious, sociologic, and philosophic subjects, to urge preparation for systematic philanthropy, to encourage the entrance of properly qualified women into the ministry, and to promote fellowship among women who are in the ministry.

The League, which is interdenominational, proposes to publish brief courses of reading for those who desire to pursue studies at home.

The following theological schools admit women students:

Boston University Theo. School.

Meadville Theological School, Meadville, Pa.

St. Lawrence University, Canton, N. Y.

Tufts College, Medford, Mass.

Lombard College, Galesburg, Ill.

Pacific Unitarian School for the Ministry, Berkeley, Cal.

The University of Chicago, Chicago, Ill.

Preparation for the ministry may be made by special work in college or university without attendance at a theological school.

The Congregational Training School for Women, connected with the Chicago Theological Seminary, prepares women for work as pastors' assistants, and for the home and foreign missionary field. The Tuckerman School, 25 Beacon Street, Boston, Mass., fits women to be parish assistants and Sunday-school instructors. A summer school for Sunday-school teachers and workers is held during July of each year at the Meadville Theological School.

Correspondence is solicited from women desiring to enter the ministry, or to become ministers' assistants. Letters may be addressed to the president of the League for Women in the Ministry, Rev. Marion Murdoch, Alameda, California, or to the secretary, Rev. Caroline Bartlett Crane, Kalamazoo, Michigan.

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WHAT UNITARIANS BELIEVE.

A True Story.

A little girl belonging to a Unitarian Sunday School in one of the towns of Massachusetts was assailed by her schoolmates, zealous Orthodox children, as to her belief. Said one, "You don't believe in Christ, you Unitarians."

"Oh yes, we do, we believe in Christ."

"But you don't believe in his divinity."

"Yes we do, but we believe in your divinity and in my divinity too."

"But you don't believe in the Bible."

"Oh yes, we believe in the Bible—we believe in all Bibles."

"But you don't believe in prayer."

"Well, we think God knows so much better than we do, that we don't think it necessary to ask him for things, but we do believe in thanking him."

At last one spoke up, "But you don't believe in God," and then the overstrained child, bursting into tears, sobbed, "Oh yes we do, we don't believe in anything else."

That child had got what we should want every child to have when she leaves our Sunday Schools—an intelligent knowledge of what Unitarians believe.

THE MIDDLE STATES LETTER.

Each year finds the summer making larger encroachments upon the fall and the workers lingering in the vacation fields and the churches concentrate their work into shorter but more active campaigns. The mid-autumn finds the work just resuming its wonted activity and the plans for the year barely formulated and under way. But active campaigns have been started in the various churches and there is a note of confident hope in the bulletins and announcements of the churches which is inspiring and prophetic.

Few of our churches make more advantageous use of that great modern missionary means of printer's ink than deos the Rochester church. Its various leaflets and bulletins appeal to the eye and stimulate the brain. This sturdy church started the year with a service devoted to the new "Unity Hymns and Chorals," sermon and all, as a fitting inaugural to its adoption. Mr. Rumball, assisted by four helpers devoted the month of July to a social survey of the ward in which the church stands, "the bloody fourth." A house to house and room to room investigation resulted in a mass of data which will be published with photographs in five or six issues of "The Common Good" this winter. Other social service endeavors have been the neighborhood use of the Gannett House baths during the summer, the stationing of the Gannett House nurse at one of the school houses as a Child Welfare Nurse and a lecture at Gannett House by the Health Officer on this work, a picnic of the Gannett House Girls' Club and a Boys' Evening Home Council. The Young People's Religious Union will study and discuss during the winter John Graham Brooks' "An American Citizen." Unity Club have chosen six modern plays for their winter's study, "The Piper," "The Blue Bird," "The Servant in the House," "The Melting Pot," "The Passing of the Third Floor Back," and "Everywoman."

The Albany church will soon enter upon its seventeenth year of life and this year promises under its new pastorate to be a year of strong and varied activities.

The services have been temporarily suspended at the Parkside church in Buffalo. Mr. Boynton has for some time held evening services there and the change simply means that his Parkside hearers will be among his auditors in his own church on Sunday mornings. At Hamburg near Buffalo a Unitarian foothold is being secured. Through the activity of Alliance women of the Buffalo Church a branch Alliance was established there. A church service was added and Mr. Boynton preaches once each month at Hamburg.

Rev. Walter A. Taylor, the true and tried pastor of the Jamestown church has joined the ranks of the Benedicts and enters upon another year with a helpmate at his side.

The Spring Garden church in Philadelphia is resuming its way with courage, instinct with a new life. Growth is already manifest in its activities. Twenty new members have been added to the church. The Sunday School has been reorganized and has two flourishing adult classes. A Men's Club has been started and also a class which meets monthly to study Russian thought and literature. The American Unitarian Association Bulletin has been adopted and is sent monthly to the hundred families associated with the church. A series of Sunday evening services dealing with the liberal faith was begun on October 15. The Alliance is to hold a fair on November 24. Dr. S. A. Eliot stopped on his way to Washington to address a church meeting on October 27. A sermon board in front of the church has always upon it quotations or sermonettes. Next year it is the plan to divide the budget by 365 and sell daily shares. A recent sermonette of the bulletin pulpit shows its scope: "Blessed are the doubters—who doubted if the earth was flat and went forth to chart the seas and the stars—who doubted if Moses knew everything and discovered God's law of evolution—who doubted if man was so vile and found in him sparks of divinity."

The First Church of Philadelphia organized an earnest Joseph May Young People's Religious Union last spring with an enrollment of thirty. This held several successful meetings and plans to hold regular monthly meetings during the coming year devoted to the study of the growth of religion. In addition to these meetings at which the members will read papers there will be social gatherings and probably dramatics. Rev. Elmer S. Forbes addressed the congregation after the sermon of October 29 telling of the social service work of the Unitarian churches.

Two ministers of the Reformed Church of the United States have joined the Unitarian Fellowship in western Pennsylvania. Rev. John H. Dietrich of Pittsburg was tried for heresy. His congregation stood ready to come into Unitarianism with him but the church property was owned by the denomination and the difficulties were great. Mr. Dietrich has accepted a call to the Unitarian Church at Spokane. Rev. Alfred C. Dieffenbach of Allegheny took the same course because of a reactionary wave of conservatism in that denomination.

Rev. Crozier G. Adams who was in the Episcopalian ministry and left it and entered business has entered the Unitarian ministry and become the minister of the Franklin, Pa., church where, under his leadership, the work is opening well.

A touching incident of unrecorded heroism occurred in connection with the visit of President Taft to Erie and his attendance upon the Unitarian services there. The President with characteristic loyalty refused a pressing invitation to attend one of the other churches and signified his intention to attend the Unitarian church. The son of Rev. T. P. Byrnes who was sick unto death called his father to his bedside and said to him that whatever happened it was his wish that his father preach before the President. He passed away in his youth on the Thursday before the President

came. The funeral was held on Saturday. The next morning the father fulfilled his request and preached before the President. President Taft did not know this at the time but learning of it later wrote a personal letter in appreciation of the heroic putting aside of the personal.

Mr. Lathrop is entering with vigor upon his double service to the First Church of Brooklyn and the Willow Place Chapel. This fine old church will be the Mecca of Unitarians in November when it is the host of the Middle States Conference. The recent death of Mrs. Forbes following so soon after that of her husband has meant a deepened sorrow.

Mr. Dutton has been honored by an invitation to give six addresses on "English Democracy" before the Brooklyn Institute during February and March. These are to deal with "19th Century Liberalism," "The New Liberalism and Individualism," "The New Liberalism and Socialism," "Ethical Ideals vs Economic Dogmas," "Democracy and the Project of Empire" and "The Rebirth of a Nation." The Second Church delayed its opening services to Sunday, October 1, owing to extensive repairs to the church building. The Wordsworth Club is to make this "A Year with Dickens and Thackarey."

The Flatbush Church had three special Sundays in October, a "Home-Coming Sunday," a Sunday with Rev. Wm. I. Lawrance devoted to religious education and a "Prison Sunday." The officers and teachers of its Sunday School are to be called the "Faculty" and "Faculty Meetings" are to be held each month. The stereopticon is used in the Sunday School the second Sunday of each month with the Tissot pictures. The Young People's Union will hold Sunday evening meetings devoted to a study of the public institutions of Brooklyn. The Alliance like so many of its sisters is preparing for the annual fair. The last Alliance meeting had the suggestive subject, "The Cost of Woman's Dress. Plumage" with an address by Edwin R. Sanborn the official photographer for the Bronx Zoological Garden. Mr. Harvey is to have an exchange in November with the pastor of the very large neighboring Congregational church.

The Staten Island Church expects to have its new Parish House completed the first of November. The Sunday School has been reorganized and adopts the one topic graded lessons, "Life Studies." Mr. Greenman reports preaching the summer in the Trinitarian Church of Harvard, Mass., "the first time a Unitarian minister has ever preached in this staunch old orthodox church."

In the New Jersey field the return of our beloved Mr. Nickerson to his work in Plainfield with reinforced strength is welcome news to all. The Montclair Church tried the experiment of turning its backyard into a playground for children under ten during the past summer. Apparatus was installed and a trained kindergartener hired. 150 children were enrolled and an average attendance of over 50 maintained. It opens up an unsuspected field of neighborhood work for the general verdict was "the best thing the church ever did." The Passaic Church has called Rev. Walter S. Swisher and has received his acceptance. Mr. Swisher graduated from Meadville a year ago and has been in Germany studying on the "Crufts Fellowship." The new movements at Summit and Jersey City are under enthusiastic leadership with Mr. Ives. The Summit Church has a Building Fund and devotes some of its energies to that. It is Mr. Ives' hope to proceed on new lines in Jersey City and have a series of Sunday evening services that shall constitute a civic forum. His enthusiasm for this development of the work is contagious.

The Washington Heights movement has enlisted the services of Dr. Goldsmith of Yonkers and is resuming its work under his leadership.

The National Conference at Washington and the Middle States Conference at Brooklyn are drawing the eyes and thoughts of the workers and will mean a vigorous interchange of ideas and the return to the scattered fields of those who have gained germinal ideas. Ere the year of the Middle States Conference closes one fact should be recorded. Never have the meetings of its board of directors been so well attended. Important questions have been discussed again and again with characteristic difference and independence of thought. But to attend these protracted sessions business men have given up entire days and rarely have any of the directors in the metropolitan district been absent and directors from Philadelphia and Baltimore and Lancaster and Troy and Buffalo have at their own expense and the expenditure of time and effort been in attendance. The Middle States Conference, like other liberal constituencies, may not be a marvel of accomplishment yet but there is stirring within it a virility and vitality which is invigorating and filled wth promise.

EDGAR SWAN WIERS.

"UNITY HYMNS AND CHORALS."

Old Edition.

A Gift to Any Church.

The First Unitarian-Congregational Church of Rochester, New York, has recently purchased the new edition of "Unity Hymns and Chorals," by Drs. Hosmer and Gannett. A large percentage of their old books are yet in very good condition. If any church or churches—there are about 100 copies—would like them for their services until they are able to buy the New Book, they will be sent, if the carriage is paid. Write regarding them to Edwin A. Rumball, Highland Terrace, Rochester, N. Y.

MEADVILLE LETTER.

On Thursday evening, September 28, the Meadville Theological School began the work of the academic year 1911-12, The opening address this year was delivered by Professor Clayton R. Bowen. It was an "inaugural" marking Professor Bowen's entrance upon the duties of full professorship in the department of New Testament Interpretation. His lecture was in effect a statement with various striking applications of his conception of the place of New Testament criticism and interpretation in the great, ever-present business of human living and a declaration of the policy he should follow in the several courses of his department. He pled with his students to ascend with him to the heights of genuine, personal religious experience and from these altitudes to look down upon the rich fields of like experience reported in the New Testament records. Certainly we must examine these records with eyes made clear by the historical methods and minds accurate with critical learning. But in all this criticism of the texts and contexts the supreme aim should be to lay bare that simple apostolic and prophetic experience which is common possession of all life in its search for the eternal.

After listening to this high-minded account of his conception of the function itself of all New Testament criticism we are looking forward the more eagerly to the appearance of Professor Bowen's new book on "The Resurrection in the New Testament." This volume is now in the press and will soon appear in the Crown Theological Library series of theological works.

On Friday afternoon the first school conference was conducted by President Southworth who took as his theme "The Controlling Motive in our Life Work." The president spoke of the importance of discovering a deep motive even at the beginning of a career of service like the ministry of religion, a motive strong enough to carry a man safely and happily over the crises and vicissitudes that be ahead of him in his career; and added some counsels drawn from his own experience of the ministry.

And so the work of a new year has begun. It has been pleasant to have with us as guest of the school during these opening days Rev. W. S. Jones of Newport, R. I., a graduate of the class of 1896.

Our classes in elocution and public speaking will be conducted this year by Professor Wilbur J. Kay, of Washington and Jefferson College. It is with much regret that we have lost the services of Miss Calvin who has for several years past served the school as instructor in elocution but we have been most fortunate in securing the services of Professor Kay who will come to Meadville from Washington each week.

Mr. C. A. Wing, Cruft fellow for this year, is now in London where he will pursue studies in sociology for some months, afterwards going to Oxford for a half year of study there. Mr. Albert Levitt is pursuing special courses in philosophy in Columbia University. Mr. Lindredge, another graduate of last year, is settled over a Unitarian parish in Victoria, B. C. Mr. C. W. Lyttle, one of last year's Cruft fellows, is enrolled as Williams fellow in Harvard Divinity School. Mr. W. S. Swisher, the other Cruft fellow of last year, will enter this year upon the work of the ministry.

F. L. D.

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NOTES FROM THE WEST.

(*Borrowed chiefly from The Western Conference Unitarian.*)

The church in Kalamazoo, Mich., has resumed services after the summer vacation with the church newly carpeted and otherwise renovated. Rev. George F. Patterson, the new minister, who came into our Fellowship from the Universalists was formally installed October 10th in an impressive service connected with the meetings of the Michigan Conference held at this place.

At Madison, Wis., indications of much new activity appear at the beautiful new parish house recently dedicated. A boys' club under the leadership of Prof. Burdett, teacher of fencing at the University, is training for an exhibition and a girls' class will be formed also. A class of five Finlanders meets at the Sunday School hour under the direction of Mr. Kelsey, a local attorney; they are learning English. Nearly two hundred volumes have been presented to the church library which is placed in the minister's office.

Of the church in Duluth this word comes: "Our first annual parish supper and business meeting in the new church building will go down in the history of the church as a momentous occasion. The little organization which for twenty years has struggled on under most adverse circumstances is now at last housed in an artistic and comfortable dwelling. The women stewed and brewed with delight in their new up-to-date kitchen, and the appetizing supper which the Alliance served to some eighty or ninety members and friends of the church bore witness to what can be done with proper appliances. The business-meeting which followed the supper, held the interest of all present. The reports were excellent. Mr. Atwood, the chairman, said that it was the first time in seventeen years that there had been no deficit in the treasury. Most auspicious of all was the spirit of harmony and helpfulness which pervaded the whole meeting."

The church in Keokuk, Ia., has asked Rev. James E. Hughes to act as their pastor until January 1st and he has consented to do so.

At the Church of the Unity, St. Louis, the Unity Club is to continue last year's study of Greek Thought. The printed program shows five evenings devoted to single works of Plato, two to Aristotle, one each to Stoicism and Epicureanism, one to Platonism in English Poetry and two to "The Influence of Greek Ideas and Ideals upon the Christian Church."

Mr. Dodson also announces a series of Sunday morning Talks to Young People, Oct. 15th to Dec. 17th, in which he will deal with the difficulties which every thoughtful young person must some time meet. Members of this class are urged to procure and read C. F. Dole's "The Theology of Civilization."

At the Church of the Messiah, St. Louis, an interesting custom prevails in the Sunday School, all members wearing membership badges adopted two years ago and made from an original design. Those who are present regularly a half year receive an enameled badge in place of the bronze one, those present a full year receive a silver badge, and those with two years faultless record exchange their badge for a gold one which is their permanent possession. This system has had the good effect of keeping attention fixed on the purpose of the school and in vitalizing school spirit and loyalty, and has brought up the average attendance to a higher point than it has ever attained. Twenty-one gold badges were distributed in June.

The program of the meetings of the Eliot Alliance has been prepared for distribution. Mr. Day is to give lectures once a month on the Bible as Literature, and on every Thursday afternoon intervening, he will give readings from the Bible, systematically chosen in order to give an acquaintance with the most interesting and valuable portions of the Bible and showing its variety of literary quality.

A JUNIOR CHURCH.

A New Experiment in Sunday School Method.

Feeling that there is a gap between Sunday School and church that should be bridged, and thinking that there might be a better preparation for the larger life and work of the church, the Unitarians of Boise, Ida., have launched a new scheme, under the caption of "The Junior Church."

In place of the former Sunday School, there is a regular service for the children, with the responsive readings, hymns, and other ceremonies that mark the usual church service. Forms adapted for the younger folk are used and the service is made delightfully short—occupying but 50 minutes.

Mrs. Anita Trueman Pickett, who is the minister for the Junior church, preaches a 10 minute sermon on some subject near to the life of a child. During the sermon, the tiny tots have other work in another room, but all those of the age of understanding remain in the congregation.

Under the direction of four older persons, known as guardians, this Junior church carries on aid work. Bible study, and the usual auxiliary features of the older congregation.

A SOUTHERN FIELD SECRETARY.

Rev. John W. Rowlett has resigned the pastorate of the church in Atlanta to accept the position of Southern secretary of the American Unitarian Association. At a meeting of the society held September 24 the Atlanta church expressed by resolutions its deep sense of regret at losing Mr. Rowlett. During the three years that he has been here he has greatly endeared himself to the people of the church and congregation by his sincerity, his unselfishness, and his unswerving devotion to duty. The comfort of the society is in his reason for leaving; namely, that he is going into a larger field of usefulness and service to their faith and to humanity. They rejoice that the American Unitarian Association has put a Southern secretary in the field, believing that Mr. Rowlett is the best man to be found for this important office. As a church they consecrate themselves anew to carry on the work which he has fostered, and wish him a hearty God-speed in his new field of service.

CHANNING MEMORIAL CHURCH AT NEWPORT, R. I.

During the summer extensive improvements have been made in Channing Parlors, the parish house. Two wings have been added to the building. In one a finely appointed ladies' parlor has been built by the Ladies' Sewing Society, in the other, with the hearty co-operation of all the societies of the church, the corporation has erected a large and splendidly equipped stage.

While in the West on his holiday the minister, Rev. William S. Jones, has had the interesting experience of preaching two Sundays in the Methodist church at New Hampton, Ia. He was the first Unitarian preacher ever heard in that town. On his way home Mr. Jones spent a week at the Meadville Theological School and preached October 1 in the Meadville church.

WINNIPEG, MAN.—All Souls' Church: The church has had a rare three months of helpful uplift, with Rev. Matthew R. Scott of England as temporary pastor. After October 8 Mr. Scott will leave for his new field of work in Vancouver, and to express to him their good will and appreciation the people of the congregation gave him a reception at the the home of Mr. and Mrs. C. L. Petersen on the evening of September 23. As a remembrance of his Winnipeg congregation, to be taken away in concrete form, he was presented with a superb volume of Elbert Hubbard's "Contemplations." The church and Alliance with sincere regret were also saying good-bye to Mr. and Mrs. Petersen and their hospitable home, as they are moving to Minneapolis. The church of Winnipeg loses much strength in their going, but the work in Minneapolis will be the gainer, and the Alliance there find a worker and woman of worth and influence.

UNITARIAN CONFERENCE OF THE MIDDLE STATES AND CANADA.

Annual Meeting.

The annual meeting of the Unitarian Conference of the Middle States and Canada will be held with the Church of the Savior, Brooklyn, November 14, 15 and 16th. The sessions will begin with a meeting held under the auspices of the National Alliance of Unitarian Women, Tuesday afternoon, November 14th, at 3.30 o'clock. Tuesday evening the Conference sermon will be preached by Rev. U. G. B. Pierce of Washington, D. C. Wednesday morning will open with a short business session, after which will come an address by Rev. Anna Garlin Spencer of New York, on "Problems of Marriage and Divorce" to be followed by discussion opened by Rev. A. R. Hussey of Baltimore. At noon a service of worship will be conducted by Rev. Peter H. Goldsmith, D. D., of Yonkers. In the afternoon four addresses will be given on "Significant Factors in Contemporary Morals": I. The Theatre; II. The Novel; III. The Newspaper; IV. The Public School.

Wednesday's evening session will be a Layman's meeting with the general topic "The Layman's Responsibility."

Thursday morning will bring a session devoted to the interests of the Young People and the Sunday School, with addresses by Rev. William I. Lawrance, President of the Unitarian Sunday School Society, and Rev. Edgar S. Wiers, of Montclair.

NEW BOOKS.

THE FOUNDATION OF THE NINETEENTH CENTURY, by Houston Stuart Chamberlain.

The appearance of this book in English is arousing the same interest that it compelled when it appeared in Germany several years ago, but here admiration is modified by criticism, and some have even attempted to answer it. The book may be criticised, and no doubt the criticism in regard to the estimate of the Jewish characteristics as prejudiced and unjust, may be correct, as all generalizations are hazardous. But the book is so learned, so full of facts, precise and incontrovertible, that an attempt to answer them would be as useless as Jasper's answer to the Copernican System, when he declared "The sun do move."

No doubt many reviews of the book will be written, but they must necessarily be personal when opinions are expressed and estimates given. The fascination of the book has deprived even such trenchant pens as those of Mr. Roosevelt and Dr. Abbott in the recent reviews in the Outlook of their usual vigor; they must admire the wonderful knowledge and the convincing power of statement though the desire is to disapprove.

It is long since so learned a book, an epoch-making book indeed, has presented a serious subject deeply suggestive and informing in a way so to arouse the excited attention of scholars and of the public alike. It may be that like Buckle's History of Civilization the novelty of the theories presented will wear off and its conclusions be controverted, but it will be a brave man indeed who will venture to make an exhaustive reply to the historic statements gathered from such wide knowledge of history and such world-wide survey of human events.

The construction of the book, the immense erudition, the vigor of the outline, the unique personality of the author, all conspire to make any review of the book seem pale and ineffectual, while the intense interest of it rouses the merest tyro in literary expression to try his hand as a critic.

Aside from the honest and the apparent audacity the deep religious feeling of the author appeals to every Christian—if one can believe there are any Christians after reading this book. Certainly the church does not contain them, else it would cease to exist as at present conducted.

Can that wonderful picture of "The Chaos" be blotted out by any critic's brush? Can the thrill of fear of a similar chaos be dismissed by any intelligent person in view of the hordes of ignorant, vicious foreigners, so mixed in their own lineage often as to be without nationality, that are being poured upon our shores?

Then, can one deny certain characteristics to a people when those characteristics appear through generations and centuries? That there are individual exceptions but proves the rule. Can it be disproved that the Teuton, using the term as Mr. Chamberlain uses it, has been the great formative influence in the development of the nineteenth century? Someone has said that all history would have to be rewritten if this book were to be accepted. Certainly not history, but opinions about history would have to be changed. William Morris says we have become the slaves of the monsters to which our own invention has given birth. One of these inventions has been the church, which has been a horror quite as often as a blessing, and the sooner this is honestly admitted the better. The sooner we can admit that the Kingdom of Heaven is within us and not to be ruled by priest or creed, the better. The sooner we can admit that the material life we are leading is destructive of all the simple enjoyments of life, the better. And the sooner we can gratefully accept the broad religious teaching of this wonderful book, calmly and without resentment ignoring what seems to be prejudice, the better for our progressive civilization and for our hope of becoming a cultured as well as a civilized nation.

We do well to recall what Matthew Arnold says (Literature and Dogma). The moment we press the whole of what any writer says, we fall into error. He touches a great deal; the thing to know is when he is all his best self, where he shows his power, where he goes to the heart of the matter; where he gives us what no other man gives us, or gives us so well.

ADELINE L. H. SLICER.

GREAT RELIGIOUS TEACHERS OF THE EAST: by Alfred W. Martin, associate leader of the Society for Ethical Culture of New York. The Macmillan Co. 265 pp. $1.25 net.

The charm of this book is in its delightful lucidity and directness of style. Mr. Martin has attempted to present in popular form the story of the great world-masters of creative religion, and he has done his work well. His gift is not that of subtle criticism or profound scholarship, perhaps: the book does not aim to present new facts or original points of view; but simply a plain and attractive forthsetting of the accepted results of scholarship and the best traditions of modern interpretation. The work is seriously done, and with adequacy of treatment. The story of the discovery of the Sacred books of the East, and its results; Gotama the Buddha, Zoroaster, Confucius and Lao-Tze, the Prophets of Israel and the Commonwealth of Man; Jesus, and Mohammed are considered in turn, with well-balanced proportions of biography (where that is possible) exposition of essential messages, and interpretation of the part of each in the great symphony of universal religion. The chapter on the Prophets of Israel satisfies us best; that on Jesus is deftly written with discriminating sympathy and thoroughgoing appreciation. The illustrations to the volume seem to us superfluous and not edifying. As portraits of course they are valueless, and sometimes worse. As reproductions of accepted symbols or works of art they are worthless without some line of further identification.

THE BOOK OF JOB: by George A. Barton, Ph. D., Professor of Biblical Literature and Semitic Languages in Bryn Mawr College, N. Y. The Macmillan Co. 321 pp. 90 cents net.

This is another welcome contribution to the excellent series edited by Shailer Mathews, entitled "The Bible for Home and School." Dr. Barton's work is wholly in line with the latest critical scholarship, and is attractively and illuminatingly presented. An admirable introduction presents a General Analysis of the Book, a full statement of the critical problems involved as to integrity of text, authorship, date, etc., and a valid characterization of the art of the poet. In accord with most modern scholars Dr. Barton believes the Elihu speeches to be interpolated matter, together with the praise of wisdom in chapter 28, and the descriptions of the behemoth and leviathan in the fortieth and forty-first chapters. Departing from many critics, however, he maintains that the Elihu passages are the work not of one, but of two distinct writers. For all his positions he gives good defence, but is equally fair-minded in presenting the grounds of counter-views. The text of the poem itself is set forth in an attractive and useable form, the text being that of the revised version with copious footnotes that intelligently help the untutored reader to grasp essential points without entangling him unduly in hindering discussions. The book is well indexed, too.

DR. DAVID: by Marjorie Benton Cooke. Illustrated by Monte Crews. Chicago: A. C. McClurg & Co. 365 pp. $1.35 net.

This novel has lurid illustrations and begins with dire suggestions of very wicked things about the gilded world of idlers that populate upper New York. But very quickly it simmers down to a very pretty, sweet and preeminently moral story, suggestive of the Sunday School. But really the moral is very nice —and the theme not without robust idealism, and the manner of the telling graceful and pleasing. Dr. David Porter is a very good man indeed: with surpassing courage of honesty—(he tells the truth about people right out in fashionable parlors,)—and a great temptation to wrestle with, which he heroicly overcomes. He is also the saviour of a soul—a woman's soul. She was, in the beginning, one of the wicked Smart Set and very near the brink of engaging wickedness, herself, when the story opens. But she is snatched from that: has sad affliction overtake her; likewise has a great temptation to wrestle with: and wins out. There is also a noble-hearted husband, a saintly-souled slum-worker, and a baby to deal with: and the story that weaves their destinies all together involves some tense situations which are set forth with a graphic pen by a writer of much charm and high idealisms. But we wish that the book-cover in which the publishers have sent this rather dainty writing into the world did not shout quite so loud.

THE UNITARIAN YEAR BOOK for 1911 comes to us as we are going to press,—a most welcome arrival. In general form it follows closely the book of last year, and the infinite amount of painstaking industry necessary to bring this volume to its full consummation of accuracy and adequacy may easily escape attention. But the book is very complete and satisfactory. The church list contains 503 names, not a great gain on last year's roll. The list of ministers contains 540 names, which is also not a number of much accumulation. Twenty-seven names have been added and 26 names removed, 13 through death and 13 through withdrawal. The necrology of the year contains some notable names, those of Rush R. Shippen and Abraham Willard Jackson being perhaps the most conspicuous. It may be futile for us to persevere in our old-time insistance, but we will record our gentle conviction that it would have been better that this book had delayed its coming two months more, and then have taken the date which properly belongs to it—which is *1912*.

—Rev. Anna Garlin Spencer begins in the November number of *The Forum* a series of articles on "Woman's Share in Social Culture" which is sure to prove of much interest to all thinking and earnest minded people—particularly those, we suspect, who are of the liberal and progressive type.

THE GENERAL CONFERENCE AT WASHINGTON, D. C.

That is the name we are to go be, now; we are no longer merely "national:" the old name is outgrown, and henceforth, every second year a "General Conference of Unitarian and other Christian Churches" will gather in our name. So it was voted at Washington, and we rejoice that this action was taken.

THE UNITARIAN ADVANCE goes to press the twentieth day of each month, and our Conference meetings began the twenty-third: for this month therefore two pages wait for the coming of this narrative which must not be left for another month's publishing, yet must be hurried to the printer lest our readers be kept waiting overtime for this month's reading. Wherefore we must be content with but impressions and hasty sketch lines, though, we trust, with nothing vitally significant left out of the week's record.

Perfect weather in a beautiful city, at the loveliest season of the year was the outer setting: a large company (though not so large as in days which the veterans remember), a well-devised program, which has turned out better than some critics predicted, a predominant tone of optimism and sturdy zeal, which nowhere ran to riotous excesses nor disturbed the nerves of anyone: no tense dramatic moments, no hotly disputed controversies, no eruptions of untamed insurgencies, but no deadly calm, either, of stale indifference or perfunctory achievement merely—simply a full, plain, simple, rich and inspiriting season of high thought and kindling good-fellowship, all dominated by the very best spirit of togetherness—that is the epitome of the story which we can tell only in hurried detail.

Monday night things began with a strong and earnest sermon by Rev. James De Normandie, D. D., of Roxbury: one of the veterans who has never grown old. Dr. De Normandie's discourse was not one of distant altitudes of wrapt spirituality. It was pre-eminently practical and near to the ground—conspicuous more for sturdy common-sense, perhaps, than soaring idealism: but its theme was distinctively religious ("the one thing which the world needs more than all things else is more religion" he declared; "to be spiritually minded is life" being the text) and its tone was progressive in the best sense of that word.

Tuesday morning was more attractive in achievement than the program promised. What the program promised was in effect a parade review of the chief officers of all the national organizations comprised in our denominational activities. That was worth while, too, especially for those delegates coming from more distant sections to whom it was of distinct advantage to have this opportunity of meeting face to face, and hearing in living voice those leaders whose names are so familiar through their different official activities. But the distinction of this meeting was that every speaker had something specifically worth while to say, with no time wasted on merely perfunctory greetings and platitudinous felicitations. Our new president, Hon. Horace Davis, of San Francisco, spoke with a sterling spirit of progressive inspiration a ringing word for advance, in his fine address of welcome. The chairman of the Council, Rev. U. G. B. Pierce, of Washington, D. C., presented a report of the Council which was brilliantly phrased and most sanely constructed: we have heard the secretary of the A. U. A., Rev. Lewis G. Wilson, speak a good many times, but never more wittily or more effectively than on Tuesday morning, when he spoke of the Superstitions of Some Unitarians: Rev. William I. Lawrance, President of the Sunday School Society, made a ringing appeal for the institution which he represents; Rev. Dudley Hays Ferrell, President of the Y. P. R. U., gave the quick and kindling clarion call of youth for the ideals which dominate our Young People's organization; Rev. Edgar S. Wiers' words for the Fellowship for Social Justice was pithy and exceptionally felicitious both in the grace of its utterance and the virility of its challenge; Rev. A. D. K. Shurtleff spoke temperately of the work of the Unitarian Temperance Society; Mr. Cyril H. Burdett, secretary of the Unitarian Laymen's League, told what he thought about ministers and knew about laymen:—and finally it all culminated in the earnest and high idealism of Dr. S. A. Eliot's presentation of the principles of the International Council of Liberal Religious Workers and Thinkers: and when all this long series of speakers had finished, behold, the program was not a minute behind time,—nobody had outspoken his period!

Tuesday afternoon brought a gathering of the Meadville Alumni, a meeting of the Y. P. R. U. with a most excellent address by Rev. E. S. Wiers; and a reception to the Conference under the auspices of the National Alliance, at the Arlington. Tuesday evening's meeting was devoted to the interest of International Peace: with two royally good addresses, one by Rev. Edward Cummings of Boston, and the other by Rev. William C. Gannett, D. D., of Rochester. And with these came a noble hymn written for this meeting by Rev. Frederick L. Hosmer, which the congregation sang as though it were a day of Pentacost. This is the hymn:

HEAR, O YE NATIONS.

Tune, Lyons.

Hear, hear, O ye Nations, and hearing obey
The cry from the past and the call of today!
Earth wearies and wastes with her fresh life outpoured,
The glut of the cannon, the spoil of the sword.
Lo, dawns the new new era, transcending the old,
The poet's rapt vision, by prophet foretold!
From war's grim tradition it maketh appeal
To service of all in a world's commonweal.

Home, altar and school, the mill and the mart,
The workers afield, in science, in art,
Peace-circled and sheltered, shall join to create
The manifold life of the firm-builded State.

Then, then shall the empire of right over wrong
Be shield to the weak and a curb to the strong;
Then justice prevail and, the battle-flags furled,
The High Court of Nations give law to the world.

And thou, O my Country, from many made one,
Last-born of the nations, at morning thy sun,
Arise to the place thou art given to fill,
And lead the world-triumph of peace and good-will!

Wednesday morning's session was the "Sociological Session" so carefully explained and interpreted by the program-maker's painstaking foreword. It proved to be a good meeting, too. The speaking was not vociferous, but it was all to the point and accumulated well. Rev. Elmer S. Forbes gave a dispassionate survey of Unitarian Activities for Social Betterment and Readjustment. "Inspection for Standardizing Social Conditions" was the general topic for the following speakers. There were three men and two women, all experts, in the list. The men all spoke well: but the women spoke best—nobody can deny that. Mr. R. W. Hebberd, Secretary of the N. Y. Board of Charities, spoke of Inspection in Charities, and was headlined in the afternoon papers for things he said about Murphy and Gov. Dix. Prof. F. A. Manny, of Baltimore, spoke of Inspection in Education, and Mrs. Florence Kelly, Secretary of the National Consumers' League of New York, spoke of Inspection in Labor, and she spoke in a way that commanded attention and kindled enthusiasm. Mr. Chares B. Ball, of Chicago, spoke of Inspection in Health, from very vivid personal experience: then Rev. Anna Garlin Spencer brought everything to focus in answer to the question "Why is this a Religious duty?" and her address was stimulating, indeed. Some discussion, but not enough of it followed, and then came adjournment.

Now what happened next it passeth the power of any single scribe to tell, because we were all shuffled off into three distinct and separate piles (whatever that may mean to the uninitiated). At any rate, the laymen went off by themselves to lunch, and no report of what was talked about afterward, has reached our ears. Likewise all the women flocked off together to a luncheon of their own, where there was no after-dinner speaking, at all, we understand, and yet no waste of silence, anywhere. Then the ministers, being wanted nowhere else, got together by themselves,—they were the guests of the Washington parish, it must be noted, however, (while the laymen and women had to take care of themselves), and we know that the ministers had a capital good time, both because of the bounteousness of their repast, and the absolutely impromptu relish of the after-dinner speaking. Crothers was toastmaster, and that made things go.

Wednesday evening's general topic was "Religion in Education" with three competent speakers to set forth the matter: President C. F. Thwing of the Western Reserve University, Mr. F. W. Hooper, of the Brooklyn Institute, Brooklyn, and Mr. Frederick Winsor of the Middlesex School, Concord, Mass.

Thursday morning's program was perhaps heavier than the others and especially interesting to the ministers. Two substantial and very scholarly addresses furnished the basis of discussion, the first by Prof. F. A. Christie, D. D., of the Meadville Theological School, on the topic The Historical Element in Christianity as a Spiritual Religion, and the second by Rev. Geo. R. Dodson, Ph. D., of St. Louis, on Religion and Current Forms of Mysticism. Both of these papers must be printed and read before we can fully realize how exceedingly good they were. As it was they provoked genuine discussion from many speakers, most of whom said sensible things.

But on Thursday morning, mark you, the last day of the Conference, and after the heaviest and most exhausting program of the week, when everybody was tired, crowded into a single hour that impinged sorely on luncheon, came the sole opportunity of the entire Conference for delegates to discuss and transact business. Then the Business Committee disgorged upon us their whole accumulation of resolutions, recommendations, and opportunities for action. Then in a twinkling of an eye the historic name of the Conference was changed: then we adopted a comprehensive and noble declaration of principles for social justice: then we resolved on international arbitration and Protor Academy, Russian passports and commission on Theological training, the momentous importance of religious education, and Pastor's assistants: everything that was done was wisely done: and nothing seriously important left undone that ought to have been done. The Business Committee had no conscientious scruples about having things move forward, and the President was most deft in putting things along. Nothing was dramatic, and nobody had anything to feel badly about: so that the outcome of it all was very good. But is one hour enough for a biennial conference to devote to something else than listening to prepared addresses, and ought that hour to be left to the fag end of things?

Thursday afternoon was given over to the "Fellowship for Social Justice," who had Dr. Harvey W. Wiley, of Pure Food fame, to talk for them; and the Sunday School Society whose stirring theme, "The Larger the Word, the Greater the Need, or the Growing Place for the Sunday School." Rev. Abraham M. Rihbany of Boston, and Rev. William I. Lawrance spoke adequately on this theme.

The last session of the Conference is pitched to the keynote "Church Unity," with Dr. S. A. Eliot, Rev. Minot Simons, and Rev. Samuel M. Crothers to speak the consecrating final words.

Every morning and evening session had its devotional service fittingly rendered. The beautiful hall in which we met was adorned by plants sent from the White House by the courtesy of the President, who also sent from across the continent a telegram of greeting.

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For freedom of thought and word, believing that freedom and truth go ever hand in hand. Therefore they do not attempt to prescribe the belief of either their ministers or their laymen, nor do they fear diversity of opinion as incompatible with unity of spirit.

For the fuller realization of the divine in the universe and in the heart of man. They believe that God is Infinite Spirit, the source of all life and truth, and that something of the nature of God may be apprehended by study of humanity, and of the world about us.

For belief in the divine humanity of Jesus, because they hold that all souls are children of the Infinite Spirit, and that the divine sonship is a universal manifestation, not a unique phenomenon.

For civic reform, economic justice, and social regeneration, believing that the mission of the church is now and here to establish the divine commonwealth of love and peace on earth.

For eternal life,—not merely another life of blissful ease, which we shall discover beyond the grave; but life which already lays hold upon immortality because it is even now in harmony with God's divine order.